

THE 1908 GRADUATES FROM BOONE COLLEGE, WUCHANG



# THE SPIRIT OF MISSIONS

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TO claim for one's self the blessing and assurance of the Easter Gospel is to create for one's self the obligation to make

## *The Easter Gospel*

it known everywhere. That Gospel is the proclamation of a great victory, the solution of a perplexing question as old and as widespread as the human race, the assurance of a universal triumph. Easter Day tells of the victory of the Son of Man over sin and death and therefore of the possibility open to all men to rise superior to these enemies of mankind and to all other limitations of our human nature. It is pre-eminently the message to send to those who now accept a religious faith having in it no power to stir men to struggle with and no strength to enable them to conquer sin. Easter Day answers the question of every age and land: "What lies beyond?" And it answers that question not with the promise of dreamless ease, but with the assurance of more abundant life and more useful service. And finally, Easter Day foretells the universal triumph of righteousness. All the misguided religious zeal of the Jewish leaders, all the power of imperial Rome could not prevent the triumph of those foundation

principles of right living and right doing incarnated in the Master of the world.

## *A Gospel for the Whole World*

Since He is the Master of the world, the Easter Gospel is a message for the whole world. A recent writer has pointed out that whenever men have looked upon the assurance of immortality as primarily a personal privilege and possession the Christian Church has loosened, if it has not altogether lost, its hold upon the conception of mankind as a family. The quest of the individual for eternal life has pushed into the background all thought of a redeemed world and a regenerated society. The Christian man of this day, living in a world vastly smaller than the world has ever been before so far as the separating barriers of time and space are concerned, vastly larger than ever before so far as the interests that unite men are concerned, must, unless he stultify himself and deny his Lord, endeavor loyally to share in the fulfilment of the Church's Mission as she makes known to the world the message of eternal life and of social hope.

UNMISTAKABLE testimony is borne by this month's frontispiece to the interesting and successful character of the work

*Boone College* being done at Boone College, Wuchang.  
and its

*Recent Graduates* Any institution—and especially any

institution in a non-Christian land—that can produce six young men whose faces bear such evident marks of high purpose and ability, is an institution worth supporting. The last commencement at Boone College, held as usual at China New Year, was a notable occasion. The head of the college, the Rev. James Jackson, presided over an audience of students, faculty and visitors that crowded to the utmost the present inadequate assembly hall. Prayers, essays, speeches and songs made up the programme. Among the subjects treated by the graduates were "The Object of Learning" and "The Life of Self-sacrifice." In all cases the essays were well written, with, as our Chinese correspondent says, "a sense of duty, high aims and great responsibilities." Three of the six graduates, after another year of study, will be ordained deacons. The fourth will begin his theological preparation next autumn. The fifth goes to Ichang as a teacher in our mission school, and the sixth will take a post-graduate course at Boone College. Therefore all six of these men, as well as all of the seven men who composed the first graduating class, will work in the Church, an interesting and convincing proof that an English education does not unfit a young Chinaman for working through Church channels on behalf of his own people.

#### *A Chinese Taotai at Boone College*

languages and the official representative of Viceroy Chang Chih-tung, made an address in which he said that the high standard and the good work of the college were known far and wide, and he exhorted the students to be

more persevering to attain a still stronger leadership and obtain better results. He also told the students to get not a smattering of knowledge, but a real education by which they could become loyal citizens and dutiful sons. His Excellency also kindly distributed the prizes to the honor students. On behalf of the alumni association, its president, Mr. T. L. Ts'en, gave to Boone College a portrait of the late Bishop Ingle "as a means to inspire the young China to lead a noble life, a life of self-sacrifice for the welfare of their fatherland and for humanity."

*A Signal for Further Extension* Much of the good work that Boone College is now doing has been

made possible by the erection of Ingle Hall, which was opened last October. From the experience of the past six months it is beyond question that the completion of one new building is merely a signal to begin work upon another. This is no time to stop with the complacent conviction that the needs have been fully met. The necessity of using Ingle Hall for the growing college department makes necessary the erection of another school building to house at least 100 students, and to cost about \$7,000. The steady growth of Boone has rendered the present school chapel entirely inadequate, and \$5,000 are needed for enlargement, in order that all the students, as well as the young women of St. Hilda's, may attend the daily and Sunday services in a body. It is important that the land lying between two of the school buildings should become the property of the mission. Another \$5,000 will be needed for this. At present the college has no proper assembly hall for general meetings. The value of the assembly room in Yen Hall, at St. John's University, Shanghai, has been fully demonstrated during the last two years. Not only does such a place of gathering serve an important part in the college life, but it offers an opportunity for



arranging meetings and lectures to be attended by the more privileged people of the community. Thus the Christian college becomes a centre of intellectual and moral enlightenment not only for the city, but for the province. Such an assembly hall as Boone needs will cost \$10,000.

It is not possible even yet to give a detailed report of the distribution of the Men's Thank-offering. The total received by the

### *The Men's Thank-Offering*

Thank-offering Committee slightly exceeded the \$775,-

000 guaranteed at the great mass meeting in Richmond. When the committee, appointed by the Board of Missions to make recommendations concerning the distribution of the offering, met, it found that about \$350,000 in cash and pledges had been designated. In these instances the Board had only to transfer the various items to the objects named by the donors. About \$425,000 were therefore left to be disposed of by the Board in accordance with the terms of the original resolution providing for the Thank-offering. This resolution reads:

*Resolved:* That a committee of three be appointed by the Chair to formulate and put into execution a plan to insure the presentation at Richmond in 1907 of a missionary offering by the men of the Church as a thanksgiving for three hundred years of English Christianity. The committee shall have power to associate with themselves local committees in each diocese and missionary district consisting of the deputies to the late General Convention and such other agencies as they shall deem proper. The fund shall be applied, *first*, to restore the reserve funds of the Society (if they shall not then have been restored), and, *second*, to provide permanent equipment in the domestic and foreign fields. Each giver shall be asked to contribute under a pledge that his gift shall not diminish his payment toward the Apportionment.

### *The General Lines of Distribution*

Acting under these instructions the committee recommended and the

Board agreed that the amounts withdrawn from time to time from the Reserve Deposits and used to meet the accumulated deficits of several years should be replaced. There was, therefore, approximately \$280,000 left for distribution by the Board. After a thorough canvass of the situation and careful consideration of the requests from diocesan and missionary bishops for help, the committee recommended that the \$280,000 should be divided as follows:

For Domestic Missions, including Alaska and Indians.	\$115,000, or 41 %
For Negro Missions.....	25,000, or 9 %
For China and Japan.....	70,000, or 25 %
For Porto Rico, Honolulu, The Philippines, Mexico, Cuba and Brazil.....	63,000, or 22½ %
For Africa.....	7,000, or 2½ %

The Board approved of this general division and instructed the five standing committees charged with the oversight of the different fields to recommend a detailed distribution. These committees have now made their reports. It is not, however, possible to print a statement of the individual items, because in some instances a final decision has not been reached. The Board is still in correspondence with some of the bishops and expects to arrange final settlements in all cases in the near future.

### *The Distribution of the Designations*

Of the \$350,000 for designated contributions, nearly 90 per cent. was given to various objects within the United States, and about 10 per cent. to objects in the distant possessions and foreign lands. About \$20,000 were given for purposes that cannot be classed as either foreign or domestic. As soon as all the matters still awaiting settlement are definitely arranged, the Men's Thank-offering Committee hopes to make a complete and detailed report of the total received and the various objects for



ANVIK AS IT USED TO BE WITH UNDERGROUND HOUSES

which it has been assigned either by the Board or by the designation of the donors.

FOR the past twenty years, with only two brief visits home, the Rev. John W. Chapman has represented the Church at Anvik on the Yukon River. His devotion and self-denial are be-

yond all praise. Better than any commendation from his fellows, Mr. Chapman has the satisfaction of knowing that God has blessed his ministry. People who but for him would in all probability never have heard our Lord's name, people who but for him would never have been brought into the fellowship of the Church, are to-day living as faithful Christian disciples. Mr. Chapman has seen a marked improvement in the general conditions of native life. When he went to the Yukon the people almost without exception lived in underground houses. When people live beneath the ground, intelligence, morality, and all human relationships have a decidedly underground quality. To-day Anvik presents a vastly different appearance, for to a considerable extent the people have been helped to make their way to the surface and are learning to live in conditions that make cleanliness,

morality, honesty, to say nothing of comfort, more possible than ever before. The schools for boys and girls, as well as the little church built about eighteen years ago, have in the best sense been life-savers and life-builders. From them have come men like Isaac Fisher, one of Mr. Chapman's best helpers and a power for good among his own people. Now that he knows the better way he is bringing up his own children as he himself would have liked to have been trained.

*Will a Young Alaska make a heavy drain upon one's strength. A*

year ago Mr. Chapman was seriously ill. It was Bishop Rowe's hope that someone might come to relieve him, but no one volunteered, and, rather than leave the people uncared for, Mr. Chapman stayed on when he should have "come out" for rest and recuperation. Still no one has volunteered to become Mr. Chapman's assistant, and to care for the work while he comes home for a needed rest. That some are thinking of Anvik and what should be done for this brave pioneer is evidenced by a letter from a Rhode Island clergyman, who asks:

Can you tell how the Rev. John W. Chapman, of Anvik, Alaska, is? What is the pros-



pect of someone being ready this spring or summer to take his place? Judging from all I could learn from and about him this past summer and fall, it seemed imperative that he should come home with his family and recruit.

If he does not come home it must be because there is no one to take his place. I was fifty-three years old in March, and I have this parish, where I find much to do. If no young man in this great American Church of ours should offer, I am willing this spring or summer to go and take the post for one year.

No one can doubt that there are young men, who, when once they realize the need, will gladly volunteer. The Corresponding Secretary, 281 Fourth Avenue, will supply particulars.

THE consecration of the Church of the Holy Saviour, Wakayama, Japan, marks another step forward in

*Another Outpost  
of the Kingdom  
in Japan*

the Kingdom's progress. It is always gratifying to record an event of this character because it

is a real achievement and because it means that our representatives in the field are being helped, by better equipment, to make their service more effective. In the case of Wakayama, however, there is more than appears on the surface to make the incident an unusually interesting one. Years ago, soon after the Church had begun her work in Wakayama, a building was erected on land secured from a Buddhist temple. Later it appeared that the circumstances attending the acquisition of the property were not all that could be wished for.



ISAAC FISHER, ONE OF MR. CHAPMAN'S STAUCHEST FRIENDS AND HELPERS  
AND HIS FAMILY

*Isaac Fisher was the first Anvik man to build an above-ground house and plant a garden*

The presence of the Christian Church so closely adjoining a place of non-Christian worship was a constant source of irritation both to Christians and non-Christians. When all the facts were placed before the Board of Missions it authorized Bishop Partridge to remove the old building and restore the property to the Buddhists without payment from them. This was done. In its new location and its new home the Japanese congregation starts out once more to bear witness to the truth.

### *Buddhism in Japan*

The new buildings for the Church of the Holy Saviour have cost about \$5,000. They are simple enough. Perhaps in the eyes of some they may contrast unfavorably with the large temples which Buddhist devotion has erected in most Japanese cities. Yet, after all, the vitality of religious faith and its effect upon the lives of its followers are not to be measured simply by the buildings in which that faith finds expression. The *Keisei Shimpō*, one of the religious papers of Japan, remarks in a recent issue that it is not at all easy to find out the exact state of Buddhism. "We know," it says, "that there are 109,810 temples and 73,310 priests, but as to the number of believers there are no available reliable statistics. Some sects boast of having 1,000,000 adherents and others as many as 2,000,000, but the question which we put to ourselves is: How many people are there in this country who are prepared to confess their belief in Buddhism openly? The answer, which truth compels us to give, is, 'Astonishingly few.' It is plain that the temple registers are entirely misleading guides as to the number of adherents any sect may have. Thousands of names found in these registers should be erased, for those whom they represent have drifted off to other sects or have become Christians or sceptics. Among those who actually profess Buddhism a very large number do so

from purely worldly motives or from fear of future punishment. Those who have imbibed the spirit of Shaka, those who are permeated with devotion to the interests and happiness of their fellow-men, are lamentably few."

ON January 24th, St. John's University, Shanghai, added another to the increasing number of commencement

### *An American Diplomat's Advice to Young China*

days that have made the institution famous throughout China. Dr. Pott presided. After the hymn "O God, Our Help in Ages Past" had been sung, Bishop Graves offered the opening prayer. Among the guests were His Excellency, M. T. Liang, Taotai of Shanghai, the City Magistrate, Admiral Sah, the Hon. C. A. Denby and Lieutenant-Colonel Bruce. Four young men received the degree of Bachelor of Arts, three the degree of Doctor of Medicine, while four were graduates in theology. After Taotai Liang had addressed the audience in Chinese, Mr. Denby made the chief English address of the day, in the course of which he said:

If I had the care of Chinese youth in my hand I should guide it if possible along two lines. In the first place I offer you the most insistent advice—stick to your Christian belief. Whether Christian or foreigner, one can reach no higher than the eternal truths of Christianity. Abide by your faith. You cannot get on without it. Experience will teach you that God is the background of every honest man's thoughts. Many of us, men of the West, have tried to persuade ourselves that we have outgrown the Christian doctrines. We try to reason ourselves out of them, but one by one we are driven back; we find that we must have the creed which we have professed to have rejected, and we end by humbly asking the Divine permission to profess it again. I regret to say that in this respect it is not so much your own coun-



trymen as foreigners whose attitude should not be allowed to influence you. . . . It has been the experience of my life that the un-Christian mind is the unthinking, shallow mind. Men of intellect find the faith in Christ broad enough and deep enough to satisfy all their doubts. This is the first thought that I should like to urge upon you. Keep your faith.

The papers by graduates included one on "First Aid to the Injured of Shanghai," by Dr. Day, and one on "Is Christianity an Enemy or a Friend of China?" by Mr. I. W. Woo. After dealing with the incidents surrounding the introduction of Christianity into China during the past century, incidents which sometimes led ignorant people to regard it as an enemy, Mr. Woo showed that the coming of the Christian Gospel to China had proved of incalculable benefit to the people.

One of the most interesting features of the occasion was the conferring of the degree of Master of Science upon Professor F. C. Cooper, who for a number of years has been a member of the faculty of St. John's, and who throughout that time has rendered services of the highest character.

EVERYONE will regret the decrease in offerings for the Church's work at home and abroad reported by the

*The Treasury and the Church's Mission* treasurer on March 1st. An income less by \$37,000 than at the corresponding date of the previous

year, coupled with increased obligations amounting to \$70,000, means that the Church is faced by a serious situation. Is such a decrease necessary and inevitable? Undoubtedly a good many Church people are feeling the effect of the so-called business depression. When people are out of employment or facing the possibility of a reduction in an income none too large at best, it is difficult, if not im-

possible, for them to do what they would gladly do under normal conditions. But a still greater number of Church people, we believe, can not only continue but can increase the gifts they are accustomed to make. The experience of St. Agnes's Chapel, New York, recounted upon another page, is typical of what can be done. This is the time for the people of the Church who have not suffered seriously from business conditions, or whose normal income is such as to leave ample margin, to make up gladly, as no doubt many of them will, for the inability of a larger number who cannot continue a multitude of smaller gifts.

### *Why Not an Easter Offering for Everyone?*

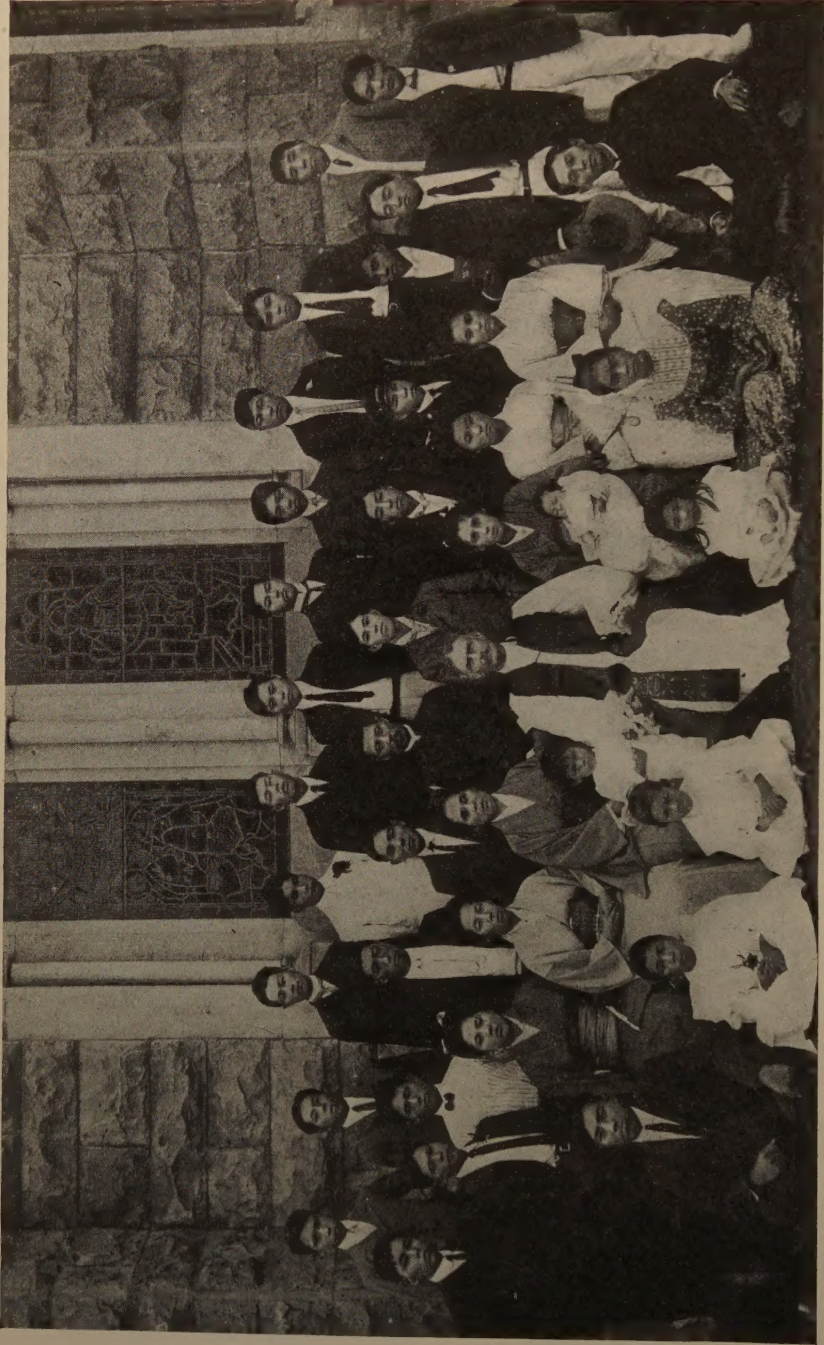
The children of the Church are to make their usual Easter offering. In all probability, in spite of the so-called "hard times," it will surpass last year's gift of \$137,000. Why may not every reader of THE SPIRIT OF MISSIONS send some individual gift as his Easter offering for the work so dear to the heart of his Lord?

BISHOP AVES sorely needs reinforcements in Mexico. The district, with an area of 763,000 square miles and a population of about 15,000,000, is one of the largest fields of

### *Mexico Needs Recruits*

the American Church. Spiritually, it is one of the most needy. But it is not on behalf of the Mexican people that the bishop asks for help at this time. There are thousands of unshepherded Americans living in the great mining centres. They are not only away from home, but they are separated from many of the moral helps and standards that enable the stay-at-home people to present a brave front to, and make a successful fight with, temptation. Guadalajara, Guanajato, Oaxaca, Aguas Calientes and other places need spiritual leaders immediately.





BISHOP RESTARICK AND SOME OF HIS JAPANESE FRIENDS AT THE CATHEDRAL, HONOLULU



# THE JAPANESE IN HAWAII

## SOME MEMBERS OF TRINITY MISSION, HONOLULU

BY THE RIGHT REVEREND HENRY B. RESTARICK, D.D.,  
BISHOP OF HONOLULU

THE group of Japanese, shown on the opposite page, are an interesting set of people. The photograph was taken soon after the day when eleven of the young men received Holy Baptism and four of the women had been confirmed. It will illustrate the material that we have in the Hawaiian Islands and the importance of the Japanese work here.

From the day of my arrival I determined to start work among the Japanese. Both the Bishops of Tokyo and Kyoto promised me their aid and said that they would part with any workers who might volunteer, as they considered Hawaii a strategic point. Several times arrangements were made for men to come, but on each occasion some unfortunate occurrence arose to prevent. One man made three attempts to come, but failed. At last a man in the islands engaged in Christian work, who had been trained by the Church of England Mission, offered himself. After careful inquiry, I engaged him and he began work with a night-school. The young men have enquiring minds. They are anxious to learn English because it is the great commercial language, and they are anxious to learn anything which has to do with the enlightenment and progress of the American people, whose civilization pervades these islands.

Many of the young men, though occupying humble positions as yard boys, cooks and servants, are well educated in their own language. Among these and among the children we find our most hopeful work, and for these we have schools of various kinds. St. Elizabeth's has been built up from its schools—the night-school for men, and the day-school for women and girls. The members of the large class now awaiting baptism there, like those in the

past five years, were first attracted to the English schools, in which classes are always instructed in the Bible, and at the close of which there is always a short service of a hymn and prayers, with sometimes a brief address. By these means our efforts to bring the Gospel to the hearts of young men have been singularly blessed. Through its schools, if we had the means, St. Mary's, Moiliili, would bid fair to be a second St. Elizabeth's. How we wish for a second Mr. Procter who would adopt the mission and make it his own!

From the night-school opened by Mr. Fukao, and the day-school taught by Deaconess Wile, the Japanese work has developed. There are two centres, one at the cathedral, one at St. Mary's, Moiliili. Both are most encouraging. There is also a day-school for Japanese young men in connection with Iolani College.

Now let us turn to the picture. The man standing back of my right shoulder is the hard-working catechist, Mr. P. T. Fukao, who will soon be ordained deacon. He teaches in the day-school and night-school, and has preaching services at two places, besides Bible-classes. Sitting at my left is Mrs. Fukao with her infant boy, the youngest member of Trinity Mission, Honolulu. Mrs. Fukao is gifted as a writer of poetry. The name of the mission was selected by Mr. Fukao after the church in which he was baptized. The young man who stands third from the left side of the picture on the upper row is the son of a Buddhist priest, whose father wrote to him from Hiroshima stating that he was not displeased if the son had found that which would build up his spiritual life.

The man seated at the left of the lower row was a lieutenant in the Japanese army and spent five years at a military

school. He fought bravely before Port Arthur. If you get behind his modest reserve he can tell you thrilling stories. He is a stalwart Christian, as well as an eloquent speaker. The night after his baptism I attended a meeting of Japanese called to welcome the new members of the Church. He was asked to speak. This is what he said: "Brother men, I have something to say to you. When I was called to serve my emperor and my country, a great thrill of joy came over me. But I want to tell you that it was far excelled by the thrill of joy which came over my soul when our bishop baptized me and I was enlisted in the great army of God and became a soldier of Jesus Christ. When I left for Port Arthur the colonel of my regiment, pointing to a cup of cold water, said: 'Be as cold as that to everything which would call you away from the great work before you.' I now say to you, brother men, be cold as this glass of ice-water to every temptation of the world, the flesh and the devil, and be warm and open to every influence of God, the Father, the Son and the Holy Spirit, and to any influence of holy angels and holy persons."

"We are here surrounded by heathen. They are watching us to see whether the Christian's life is only a name or a living force. Strike then, strike, brothers, against sin with your iron right arm. If that fails, strike with your iron left arm. If that is beaten, strike with your head and iron heart and fight to the end."

(The term iron hand, etc., conveys the idea of strength, and then there is the figure of the iron that is capable of intense coldness and great heat. He wished to convey to them the idea of being cold to evil and intensely burning with zeal for good.)

The man whose head is at the centre of the right hand window-sill is a writer of excellent stories, a very bright man.

The woman at the extreme right has been a Christian for some time, but greatly to her sorrow her husband was not. Her father and mother-in-law made life very hard for her, and her husband

sided with his parents and would not allow her to attend church. By her dutiful behavior and her "chaste conversation" she has won her husband for Christ. This man is standing by Mr. Fukao's right hand, and he is to be baptized in a few weeks. He is one of twelve bright young men who are being now prepared for baptism by Mr. Fukao.

The young man standing just behind the bishop is the son of a merchant not a Christian, who lives in Japan. When he heard of his son's baptism he wrote expressing thankfulness that his son had taken this step.

I wish I could show you a picture of buildings for our Japanese work. I cannot do this, for we have none. We are carrying on this interesting, encouraging and important work in buildings which are mere shanties. The interior is worse than unattractive. The floor is rotten, and the walls are dirty, and when it rains, if the students stay in one of the rooms they have to put up umbrellas. Through Miss Wile's efforts a fund has been established toward buying a lot. Here is a grand opportunity for some person to erect a memorial or to make a thank-offering. We must have buildings, and we must have them soon.

There are 80,000 Japanese in the islands, among them are thousands of children. These speak English, and we can readily reach them. I know that the Church will see that I do this work and am not hindered by lack of buildings.



THREE LITTLE MAIDS FROM SCHOOL



# STAGING BY SLEIGH IN WESTERN COLORADO

BY BISHOP KNIGHT

**R**OUTT County, Colorado, is larger, in area, than any one of several of our eastern states.

At present there is not a railroad within its bounds. It is the greatest ranch country on the "Western Slope" and its coal lands are said to be even more extensive than those of Pennsylvania. We have no clergyman resident in the county, but the Rev. Mr. Dennis, of Meeker, makes a tour of the county once every two months. He has done a splendid work throughout the entire district.

I have just finished a tour with him. We "staged"—in a sleigh—over 200 miles, stopping at every town and hamlet, holding service every night and visiting schools, ranches and many other "ordinary" residences. The buildings in which services have been held have, without exception, been filled, and in many instances a number of persons were standing around the walls. In most places there were more men than women.

## *The Gate of Routt County*

There are two places which indicate the kind of work we have done. The first is McCoy, which is often called "the Gate of Routt County." It is a small place, consisting of a hotel and a very few houses. No services of any kind are held there, and perhaps there never has been anything of the kind in the vicinity. We reached the hotel about five o'clock in the evening and suggested—as we were obliged to remain there overnight—having service in the hotel. The hotel people welcomed the idea and we, at once, went out and told all the people of the community, inviting them to attend. The new railroad—which is to run through Routt County—is now built almost to McCoy, and many workmen are camping near there; this brings a number of men to the little town. We tried

to reach these men too. The service at the hotel was a great success; the room was filled and there were five times as many men as women. I am sure this service—the first for years—was a great blessing to the community, and I heard many expressions of genuine appreciation. By giving due notice in advance, we can easily get a much larger congregation from among the surrounding ranches. Mr. Dennis will hold service at McCoy regularly hereafter.

The other place is Steamboat Springs, a prosperous town of about a thousand people. We have there about thirty communicants and a number of others who have some attachment to the Church. The nearest railroad point, at present, is about seventy-five miles away, but the railroad is building toward it and trains are expected in a little over a year. The natural resources of the surrounding country are very great. As soon as the railroad comes it will be a most important point.

## *The Courtesy of a Methodist*

We spent Sunday at Steamboat Springs and held services, morning and evening, in the Methodist church, the pastor kindly giving way for us. The Congregationalists also—the only other body in the community—held no service, and the pastor and people worshipped with us. Of course the church was filled to overflowing at both services. After the evening service I asked the people attached to our Church to remain for a conference. The result of this conference was the formation of an organization, including some of the most prominent people of the place. One of our communicants has agreed to act as a lay-reader that service may be held when Mr. Dennis cannot be there. The people also are very anxious to have a resident clergyman, and I am confident we ought

to have a man there without delay. Not only is this need apparent at Steamboat Springs, but at Yampa—at the other end of the same valley, and nearer the railroad—we have a good organization and another splendid opportunity for work. A good man stationed at Steamboat Springs can work the entire valley, and I am sure he will soon be able to build strong centres at both places.

We held service at nine different places. In each place the "collection for missions" was generous.

We visited many people in their homes, baptized a number of children, and found quite a number of candidates for confirmation. These candidates Mr. Dennis will instruct, and on my next visit to the county they will be confirmed.

### *Where the Church is Holding the Ground*

Just before coming to Routt County I spent a week with the Rev. Francis M. Bacon, our missionary of Lake City and Gunnison County. Lake City is the first place on the "Pacific Slope" in which a Protestant church was built. This, a Presbyterian church, still stands, and, although an excellent building, has been without a pastor for seven or eight years. There are two other unused churches in the town, a Baptist and a Methodist. Our own church is the only one in which regular services are held except the Roman Catholic, in which there is a week-day Mass once a month. Mr. Bacon is doing excellent work in the community and is ministering, in a broad spirit, to all the people, irrespective of religious affiliation. We had two good congregations on Sunday, and another on Monday night. Lake City is what the Colorado people call a "camp which has seen better days." At one time it was most prosperous, but now its mines are very quiet. There are, however, upwards of a thousand people there and I am glad we can remain and do some work.

As Mr. Bacon had arranged for ser-

vice on Monday evening, I suggested that we spend the day on Monday by visiting a ranch country some ten or fifteen miles away. This we did, and in a sleigh went from home to home. We met a number of people, all of whom seemed very glad to see us. They live far from each other and have little contact with the outside world. We went to a number of houses in which the foot of a clergyman had never before been set. We found many children, a few sick and old people, and we left, I think, a blessing behind us. We found a very earnest man living with two nieces who are confirmed members of the Church, and these good people agreed to begin and continue a Sunday-school for the children and older ones "in the valley" in which they are living. Mr. Bacon will keep in touch with this Sunday-school now, and we shall have the little flock attached to the Sunday-school Auxiliary of the Board before another year is over.

## AN ALASKAN ENTERPRISE

UNDER ordinary circumstances April 1st is too late to think about a calendar, but when one has in mind so attractive a piece of work as the *Alaskan Churchman Calendar*, there need be no hesitation in commending it to all who wish a daily reminder of brave men and women, and to all who want to give some slight help to the Church in the Far North.

The *Alaskan Churchman Calendar* is printed on twelve sheets, each about the size of a SPIRIT OF MISSIONS' page, tastefully bound in brown covers printed in red and gold. Each sheet, in addition to the calendar for the month, contains an attractive picture of some phase of Alaskan life.

The calendar is sold for 50 cents though it is easily worth \$1. Orders, accompanied by a money order rather than stamps, may be sent to Miss L. Booth, Haverford, Pa.





WAKAYAMA'S FAMOUS CASTLE

## WAKAYAMA AND ITS OUT-STATIONS.

BY THE REVEREND ISAAC DOOMAN

THE early history of the city of Wakayama, like that of most other large towns of Japan, is shrouded in the obscurity of legend. The locality has been mentioned in the semi-mythical history of the nation when it began gradually to take possession of this beautiful archipelago. When the Emperor Jimmu (B.C. 667) led his great expedition from southwest and founded his durable dynasty in the province of Yamato, he landed his army at the mouth of the Kii River, where the present town of Wakayama stands, and marched along the river to his ultimate goal. While from this legendary record we cannot claim for the town of the "Youthful Hills" (*Waka*, youthful, *Yama*, hills) an origin coincident with the founding of the Japanese Empire, nevertheless, it shows that its site was not unknown to the earliest colonists from the continent of Asia.

But since the city lies outside the great highway running from north to south and dividing the main island, Hondo, into two nearly equal halves, it has not been able to reach that magni-

tude and importance which its geographical position, in many other respects, would seem to insure.

At the establishment of the Tokugawa Shogunate (A.D. 1600), which ruled Japan with an iron hand for nearly 250 years, Wakayama sprang suddenly into great prominence. Its strategical position, lying on the southernmost corner of the Hondo Island, and commanding on one side the Island of Shikoku and the south, and on the other the east, drew the attention of that greatest statesman-general Japan has hitherto produced—Tokugawa Iyeyasu. One of his grandsons was stationed here with an annual allowance of 550,000 *koku* of rice, which at the present rate would amount to the enormous sum of \$5,000,000. Thus, the Kishu daimio was able to maintain a large army of retainers (*samurai*), estimated to number about 10,000. In case of pressing eventualities he could muster 50,000. The Wakayama daimio possessed the prerogative of appointing legally, in connection with the daimios of Mito and Nagoya, an heir to the Shogun, in case the latter died with-



MR. DOOMAN AND THE WAKAYAMA CONGREGATION





THE NEW CHURCH OF THE HOLY SAVIOUR, WAKAYAMA

out any male issue. This rare prerogative not only enhanced his prestige, but also made his presence in Tokyo a constant necessity, and his advice contributed greatly to the wonderful stability of his dynasty.

After the abolition of the Shogunate (1686) Wakayama suffered greatly with the other large daimio towns, and only lately it has been gradually, but steadily, regaining its pristine greatness. This time not owing to its strategical importance as a military post, but because of the commercial instinct and industry of its ever-increasing population—at present estimated about 70,000. Its chief industry is a species of cotton cloth called *Kishu-Nerru* (Kishu flannel). It is exported chiefly into Korea and China, and is ousting gradually the woollen fabrics imported hitherto from England and Germany. The other leading exports of the province are silk, faïence, lacquer and oranges.

Mission work was started here about twenty-two years ago, but because of an infelicitous selection of the site of the church edifice the work hitherto has not been able to make much headway. However, this great impediment, I am

glad to say, has been removed now through the liberality of the Church in America. The new church was occupied on December 21st, 1907. On Sunday morning, the 22d, we had the Holy Communion and a historical sermon. It was the coldest day of the winter, still the church was well filled with worshippers. In the evening we had another *sekkyo-kwai* (preaching meeting) in which Dr. Correll, of Osaka, and two Japanese took part. It was a great day for everyone present, whose impressions cannot be obliterated easily.

Besides the church we have two other buildings in course of remodelling, which we expect to use as night-school and parish house. When these are finished, and my plans all matured, and the whole machinery put a-going, I am quite sure a new era will dawn upon us.

Out of Wakayama, mission work has at present branched out into two directions, roughly speaking, north and east. In the north the nearest station is the beautiful plain of Marusu, crowded with small villages. Here we have a small Christian community composed mostly of the prosperous farmers of the neighborhood. Mr. Inagaki, the catechist in

charge, is a farmer and draws no salary. The people naturally contribute toward the support of the Wakayama deacon, who visits them once a week, but also give liberally for the divers activities of the Japan Church. I visit Marusu once a month, and every time the presence of this remote congregation takes me back to the apostolic ages.

About fifteen miles from Marusu is the town of Hashimoto, where the brilliant catechist, Mr. Urabe Takusalearo, has been working for the last nineteen years. He is highly esteemed and respected by everybody—Christian and non-Christian. Hashimoto has its own out-stations—Myoji, Yamoda, Nagura and several other villages, where the ever-increasing Christian population of Japan scatters, and in course of time creates new centres of work.

Five miles above Hashimoto, and on the same river, is the important town of Gojo, where Mr. Miki, an experienced catechist, with his capable wife is doing good work. Gojo is one of our oldest stations, visited for many years from Osaka. For a long time it was considered the most discouraging place, and

its final abandonment was often recommended. To-day it is steadily becoming a useful centre of missionary activity. Gose, another town about fifteen miles from Gojo, is visited once a week by Mr. Miki, and I am hoping ere long to establish a chapel there.

On the south, about sixty miles from Wakayama, is the city of Tanabe—a flourishing seaport. Here Mr. Horiuchi, a graduate of Tokyo Theological School, has been working for the last five years, building up a devout Christian community. Tanabe has two out-stations—Tonda and Minabe. The work here needs pressingly a church and rectory, both to cost not more than \$2,000. The present Japanese house utilized is not suitable for our solemn services.

The field assigned to me comprised the whole province of Kii and part of the province of Yamato. The population to-day would total about 1,500,000. This extensive field is worked by four Japanese, whose ability, earnestness and reliance are above all praise, and the writer. Every one of us is kept quite busy. The greatest need of the field at present is the advent of two Japanese priests.



THE SATURDAY EVENING PREACHING MEETING FOR NON-CHRISTIANS AT WAKAYAMA



# NOTES FROM THE ALASKA TRAIL

BY BISHOP ROWE

*Valdez, November.*

I CANNOT tell you what a joy and relief it is to me that Mr. Newton is coming. If he fits, it will mean that we shall possess—outside of a few Roman Catholics—the town. And the town *has* a future.

I am occupying the rectory, which has a bed, a stove, a table, and a few chairs, but it is comfortable and better far than paying \$5 a day at a hotel.

The hospital is in good condition. It has done a great work in the past few months, but the suspension of the Railway Company has left the hospital with many bills unpaid, as several hundred dollars were lost in the bank closing. The total debt is about \$1,000.

I would strongly recommend the sending here of two nurses. I also wish we could enlarge the hospital. We ought to have three more private rooms and a small ward for contagious cases. We could do this for \$1,500.

Catella is abandoned as a terminal and harbor. I am glad of it. It is a bad place to get at. Fifteen men have recently been drowned there in getting to and from ships. Our ship could not land there, so I was unable to stop over. Cordova is now to be the place. I shall visit Cordova, start a mission and obtain a site. I have many friends among those who have the construction of the road in their hands. I also hope to visit Seward. Mr. Newton must look after Cordova and Seward as well as Valdez until more help comes. I will be here to start him and will then visit the southeastern Alaska missions, then from Valdez possibly "dog" it into Fairbanks, Neenana and St. John's-in-the-Wilderness in January. I cannot very well say where letters can reach me.

I cannot express how cheered I am by the splendid results of the General Convention and the advent of Mr. Newton—even *one* helper.

*Valdez, January.*

IT is now 2:30 A.M., Monday, January 27th. At 4 A.M. I "hit the trail." So you see I am not to have any sleep, and yesterday, Sunday, was a busy day. We had services at 9 and 11 A.M. in the church. At 12:30 I talked to the Sunday-school. At three o'clock there was service at the hospital. At 7:30 we had service in a "hall," the church being too small. And such a service! All Valdez seemed to be there, nearly 300, and then people went away, unable to get in. That is the result of having a man in charge like Mr. Newton. He is as happy as a boy, and has won the hearts of the whole community. We had a fine confirmation—a class of five of the best adult people in the place.

Reports have come in that "Keystone Canyon" and the "summit" are almost impassable; "conditions fierce"; but as I am ready to start, I am going to try.



*Fairbanks, February.*

HERE I am in Fairbanks, as you see. I arrived on Tuesday last, at ten in the morning, in thirty-degrees-below-zero weather. Mr. Betticher met me forty miles out of Fairbanks. The trip occupied eight and a half days from Valdez, a distance almost due north of four hundred miles. I was fortunate in having good weather, with the exception of some bad hours in the Delta Canyon, between two and eight in the morning. On the whole the trip was a comfortable one. I could not but contrast it with the one I made four years ago. Then I had to "mush" all the way, break trail, find my own way through an untravelled, silent wilderness of frozen rivers, mountains, canyons. The more I think of it, the more amazed I am that I succeeded. This time I travelled in a stage, wrapped in robes, finding at every twenty miles or so, comfortable "road houses" where one could get meals and bed. From the com-

fortable seat in the stage—I was the only passenger—I looked down upon the awful windings of the Gulcana River, on which we had such desperate work, four years ago, breaking trail and doing this for three days on tea only, our food having given out.

It was very pleasant to find and meet at every road house old friends or those who knew me. All seemed eager to make me comfortable, and then I felt that even to the few whom I met in each road house my mission was recognized and honored and had its good effect.

I got a hearty welcome from our friends in Fairbanks. It was cheering. I found Miss Emberley, Miss Wightman, Miss Alexander, all well and happy. A few hours after arriving here, Mr. Betticher and I left for Chenoa, where we spent the night with Mr. and Mrs. Chrysler, dear Church people and friends. Next day we were met by two Indian young men, and with their dog team were taken to the Chenoa Indian village. This was according to schedule. The Indians had been prepared for my visit. Though they were off on their annual winter hunt for moose, yet they broke camp and returned to their village, travelling many miles in order to meet me. It was a holiday time for them. The little St. Matthew's chapel, built of logs by the Indians themselves, made church-like inside by the labors of Miss Emberley and others, situated amid the spruce trees on the bank of the Tanana, was filled with an eager, happy, interested congregation of Indians. You ought to have seen their faces and heard them sing! Mr. Betticher presented thirty-five of them for confirmation. These had for a long time been looking forward to this privilege. At Neenana, which I hope to reach February 11th, there are sixty more waiting for confirmation. Mr. Betticher has certainly labored most devotedly among these Indians. He has won their love and surely has proved himself an expert in such work. He loves it, and has won to himself all the Indians along the Tanana

River. He wants to devote himself entirely to this work, and hopes some one will relieve him of Fairbanks. I trust this may be accomplished.

I leave here with dogs on Monday for Neenana, will then go on to Tanana, and then on, ever north, to the Koyukuk, where I hope to visit Miss Carter and Miss Heintz.

While we are having about thirty-degrees-below-zero weather, yet the winter is mild, and I am hoping the same favorable condition may continue. I am busy all day long, and have to do a little training at times, so as to get into "condition." Fairbanks is very quiet and suffering greatly from a "strike."

## AN INDIAN CHRISTMAS OFFERING

BY THE REVEREND  
A. R. HOARE

**T**HE offering of the Indian congregation at Tanana for General Missions amounted this year to \$62.50.

We had comparatively few Indians at the mission this Christmas, and, considering the fact that it is yearly becoming very much harder for the Indians to make money by hunting and trapping, owing to the scarcity of game, I think the amount contributed does them credit.

On New Year's Eve we held a "Watch-night" service in the Indian village with a celebration of the Holy Communion after midnight, when 113 Indians received the Sacrament. A number of these had travelled ninety miles for the purpose. This is the largest number of Indian communicants we have ever had at one service. Their behavior was particularly reverent and I was thankful to note the spirit displayed by a few who, while intensely anxious to receive, finally came to the conclusion that they could not conscientiously do so.





A FOURTH OF JULY CROWD AT TONOPAH, NEVADA, WATCHING A DRILLING CONTEST

## THE CHURCH AND THE MINING CAMPS

A YOUNG MINING ENGINEER'S COMMENTS ON BISHOP SPALDING'S ARTICLE—  
SALOONS AND DANCE HALLS AS SOCIAL CENTRES—NOT A COT TO BE HAD  
IN TOWN—PLACES WHERE CLUBS AND READING-ROOMS ARE NEEDED

SOME one sent me a copy of the February SPIRIT OF MISSIONS with Bishop Spalding's article, "The Church and the Mining Camps." I was very much interested in it. Bishop Spalding has evidently travelled extensively in the mining country and writes from experience. I have been in nearly every mining town of any importance in the West and was in southern Nevada for nearly three years after the big rush for Goldfield, and I *know* the bishop is right.

I doubt if anyone who has lived in the eastern part of the United States or in the larger towns or farming communities of the West can readily appreciate the differences in the moral code of a mining camp and that of an ordinary village of the same size, elsewhere. In the latter,

vice is frowned down by law and public opinion and when present is kept quiet. In most mining camps, and especially the new ones, the exact reverse is true. Everything is "wide open" and is advertised. In such an old established place as Leadville, Colorado, for instance, I have seen a brass band parading the streets with banners announcing a "Grand Mask Ball at ———'s Palace of Pleasure"—a notoriously immoral dance hall. In Goldfield and Tonopah, Nevada, the big gambling halls are packed with men every evening, and on pay-day play is high and losses are heavy in proportion.

But perhaps not one man in ten entering one of these places "bucks the tiger" or even gets a drink at the bar. On a cold night men go in to get warm

or to meet their friends or simply because there is nowhere else to go. Business men go by appointment to talk business. Such expressions as, "Well, if I'm not at my office I'll be at the 'Palace' or the 'Mohawk,'" are commonly heard from prominent brokers. I arrived in Goldfield late one night after an absence of several weeks. The house occupied by myself and three other young fellows was locked. Failing to get in, I started a round of the big saloons, and finally ran them down in a dance hall. It was nothing unusual, but the thing to be expected. Twice I spent the night in a chair in a gambling hall in Tonopah because there was not a cot to be had in town.

I mention these things to show the point of view in mining towns. Drunkenness is considered foolishness rather than a disgrace. Gambling is all right if you win. When you lose, it is "hard luck." Think of the dreariness of sitting alone in a tent of an evening reading a paper a week old. If you want companionship you can find it—in a saloon with good fellows and also the riffraff of the earth. This is where the Church should step in with her clubs and read-

ing-rooms, lectures, etc., for the benefit of the lonely young man who wants to do right.

Up here in British Columbia the Church of England is doing such work. In New Denver, a town of five hundred persons with several outlying mines, we have a good little Episcopal church, a Roman Catholic church and a Presbyterian church. There is a young men's club, a boating club and a hockey club, two schools and a reading-room.

When I left Rhyolite, Nevada, last May, then a booming camp of say 3,000 population and three years old, there was a school but not a sign of a church, club, reading-room or anything of the sort. The Western Federation of Miners had established a very good little hospital. It was years after Tonopah was struck before a church came in, and the same was true of Goldfield. The Roman Catholic Church was the first established in Goldfield, which is the case with most other boom camps. The Presbyterians followed, and the last time I was there, about Thanksgiving, 1907, an Episcopalian congregation was holding services in a hall.

## II.

**A**N appreciative Massachusetts layman sends this message with a clipping from a Nevada paper:

A copy of the clipping was sent to the Rev. Dr. Robinson, Bishop-elect of Nevada, who was consecrated March 25th. Although he admitted "Just at present I cannot find Rawhide on any map in my possession, but I shall probably be wiser later on," he wrote to Mr. O'Neil:

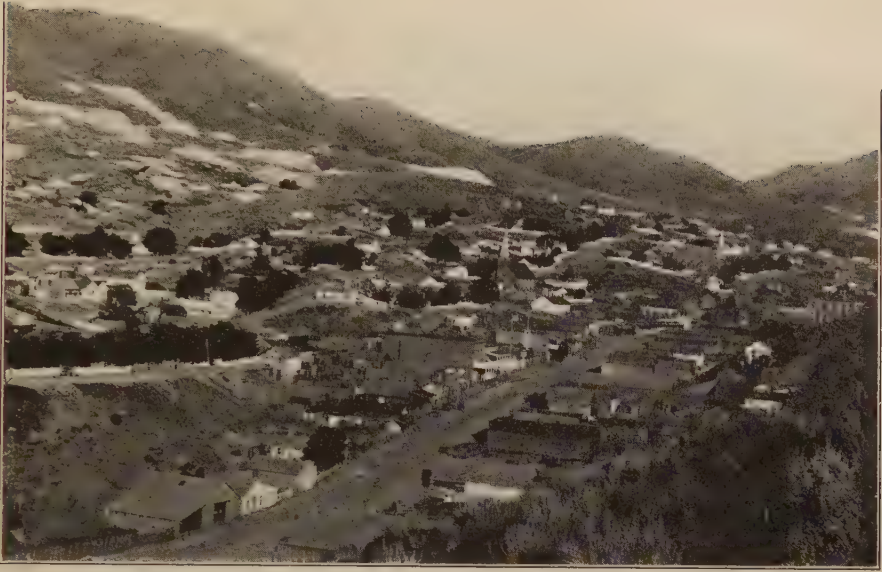
### *I. The Layman's Letter*

Enclosed please find a clipping on Rawhide, Nev. Your article on the "Church and the Mining Camps" was greatly enjoyed. It states the real condition truly.

### *II. The Clipping from the Colorado Paper*

**D**AVE O'NEIL, one of the best known mining men in the country, who has delved in the buried ruins of Aztecs, trekked across the kopjes of Transvaal, blasted his way to the hidden treasures of the Yukon, operated some of Montana's big mines, helped to discover Ramsey, and finally led the rush into the Walker Indian reservation in Nevada, is now located at Rawhide, says the *State Journal*. He is general superintendent of the Murray lease, one of the richest properties in that new and booming camp, and arrived in Reno last night,





AUSTIN—A NEVADA MINING CAMP WHERE THE CHURCH HAS TWENTY-FOUR COMMUNICANTS BUT NO RESIDENT CLERGYMAN

confirming the stories that had preceded him.

O'Neil is recognized as one of the most conservative miners in Nevada, and his word is taken by those who place their fortunes in mines.

"Rawhide is the greatest camp for its age that I have ever seen," said O'Neil last night. "It is bound to be one of the liveliest mining cities in Nevada. But what we need now is a minister. I have left my work at Rawhide to come here and make an effort to secure a minister and a church for the camp. We don't care what denomination. What we want is a good earnest preacher who will act as a sort of safety valve, as it were, and assist in guiding us back toward the straight and narrow path when we stray too far. I have started the list and will be at the Overland Hotel all day to-morrow to receive applications and pass upon their qualities for taking charge of the first church to be started in our coming city." Several preachers who are numbered among the unemployed here and in Sparks started to-day for Rawhide as the result of Dave O'Neil's statement that the camp was without a min-

ister and would pay one a handsome salary.

### *III. The Letter from Bishop-elect Robinson*

*My Dear Mr. O'Neil:*

A friend in New York City has just sent me an excerpt from one of Nevada's papers, very complimentary to yourself, and stating that you are desirous of securing the services of a clergyman for Rawhide. I presume you have someone by this time. My letter to you is only by way of expressing my appreciation of you as a man of the type that sees something in righteousness. It is most encouraging to one engaged in Christian work to find a man in another walk of life who is willing to leave his work in order that he may do something for the betterment of his fellows. I beg, therefore, to assure you of my warm appreciation, and I hope some day to meet you face to face, and take you by the hand.

Very sincerely yours,

HENRY D. ROBINSON,  
*Bishop-elect of Nevada.*



THE GROUP OF BUILDINGS AT SOOCHOW

*Mr. Ansell says: "A hideous group of houses is wedged right into our lot. The owner has offered to sell to us, but at a price that is prohibitive. As to our residence, it has been long since so good a house was built in the mission for so little money"*

## PROGRESS AT SOOCHOW

BY THE REVEREND BENJAMIN L. ANCELL

OUR new school buildings are finished. The new session began in February with a capacity for about eighty boarders and fifty day-pupils. The new school has five large class-rooms, and we are retaining three of those in former use. As the house in which we foreigners have been living is just behind the new building and exactly suited to school uses, we have built off on one side a house for the foreigners and turned our present domicile over to the school. That can be better utilized by the school than any building we could have erected for \$1,750, the cost of our residence. Now, while our plant is still much smaller than it ought to be, we are better fixed for work than we have ever been before.

During the last half year we have accumulated over \$400 above all expenses. A good deal of this will have to go into new furniture, but our prospects for the opening are good, and we will soon recoup the expenditure. The cost of tuition has been increased about 20 per cent.

During the year, five pupils were admitted as catechumens, seven were baptized and five were confirmed. One other is ready for baptism and one for confirmation. A good spirit exists in the school, which shows itself in various

ways. Among other things, there is less of embarrassment about avowing one's self a Christian. Time has been when a boy might be laughed at who came out before the others, declaring himself a candidate for baptism. It is not likely to be so now, but is regarded as one's personal right to act on his convictions. After the recent examinations at St. John's College, I overheard our boys talking things over. They were saying that at the examination the question was asked, "Are you a Christian?" One boy said: "I replied to that, 'Not yet.'"

A short time ago we had an unusual experience. Over at Sandaung, where Mr. Standring has been working, there is an old lady who has become an earnest enquirer. During an illness, Mr. Chang went to ask after her. Just as he arrived he met one of the family coming out with a note to him. It was a request from the old lady that prayers should be offered for her by the Church. It was her own thought.

Another interesting old lady has been discovered here. When she was young she had some association with Christians, and her brother is a member of our Church in Shanghai. After she was married she could not keep up her asso-





THE NEW SOOCHOW SCHOOL-HOUSE

*"The old house just in front of the school is being pulled down. It has done duty as our chapel up to the present. It will be rebuilt on one side as a temporary church, and will eventually become the assembly room of the school"*

ciations; but she told our ladies, when they found her out, that for thirty years she has prayed every day to the Christian's God! Is not that something for the imagination? All those years, with

no encouragement whatever, she had been in a measure faithful. Now she has been baptized and confirmed—blind, and led up by the hand to the altar rail, she has had her first Communion.

*The new school buildings of which Mr. Ancell speaks were made possible by special gifts received while he was in this country last year, and by an appropriation of \$5,000 from the Board of Missions.*

## FROM THE ARIZONA DESERT

BY E. W. THACKARA

**E**LEVEN years ago last February the first patient was brought to the Hospital of the Good Shepherd, at Fort Defiance, Ariz.

When I am asked, "How many Indians have been treated during these years?" I have to reply that I do not know. It is not the number coming in that so concerns us but, How have we helped these people? Have we been kind and patient with them? Their old superstitions are very hard to root out; it takes time to gain their confidence and to direct them to improved ways of living.

We have among our eye patients at present an Indian who was a scout at Fort Wingate, N. M. He has been under treatment for nearly five months. He had been tortured by the medicine men, and his condition was most pitiable. But

he would never have come to a white man for help had he not been desperate, for he loved not the white man and his ways.

His eyes are improving and there is a change in his disposition. The poor man has felt the distance from his home and the long separation from his family. We sent for one of his children and insisted that the little boy remain for an extended visit. The child was very happy and the father was so pleased. Soon a little daughter is coming to make a visit.

At first this patient was most unwilling to come in to prayers; now he is always ready. Not that he has any desire to be instructed in our religion. But he listens and, being a thoughtful man, will he forget all?



NINE GOOD REASONS FOR MISSION WORK ON THE ISLE OF PINES

## NOTES FROM CUBA

**B**ISHOP KNIGHT, accompanied by Archdeacon Steel, has just returned from a trip to the Isle of Pines, holding services at McKinley, Nueva Gerona, Columbia, Santa Rosalia and Santa Fé. He was greeted by large congregations everywhere, but especially at McKinley, where the service was held on a week night, and at Santa Fé, where the service was held on a Sunday night. Owing to the difficulty and danger of travel in order to attend the night services at McKinley, it has been decided that it will be better for the missionary to make two visits to the island each month, so that the people at McKinley and Nueva Gerona may have day services, and on Sunday. It is hoped and expected that in a short time a resident missionary will be stationed on the island, who may have a motor cycle, and so be able to reach all the places, which now number seven.

**T**HE work on the new Holy Trinity Church, Havana, has progressed to such an extent that it is confidently ex-

pected that the building may be occupied on Easter Day.

**A**NOTHER Church school has been started in Cuba, at Guanabacoa. It is under the direction of the Rev. H. C. Mayer, and has now seventeen pupils.

**A**RCHDEACON STEEL is now going to Guaniguaníco every month. "Guaniguaníco," he says, "is the name of a very large tract away at the western end of Cuba. The union chapel is called El Centro because it is in the geographical centre of this tract. On Guadiáno Bay is the town site of Ocean Beach. As the railroad is completed now as far as Guane, one may avoid the terrible ride in the *volanta*, and take the wagon at Guane. El Centro is twenty miles, and seven hours from Guane, and Ocean Beach ten miles further on. I go to Guane by rail, and then take a lumber wagon thirty miles to Ocean Beach, the same day. Sunday morning I have the



service there, and then return as far as Guaniguaníco, where I have the afternoon service. We have thirty-four Canadian Churchmen on the tract. I wish you might hear the service. So full and hearty, and so well sung!"

## SECRETARY TAFT ON MISSIONS ABROAD

THE Laymen's Missionary Movement has arranged a men's meeting in Carnegie Hall, New York, on April 20th, at 8 P.M., when Secretary Taft, Mr. Silas McBee, editor of *The Churchman*, Mr. John R. Mott and Mr. J. Campbell White will speak. There will also be presented a preliminary report of the Laymen's Commission, which has been making a personal investigation of foreign mission fields this year. Over sixty prominent laymen are members of this commission. Secretary Taft has seen much of mission work in the Philippines, and in other parts of the Orient, and will speak of his observations of the work.

Admission will be by ticket only. A

limited number of tickets has been allotted for the use of Churchmen. They may be obtained from Mr. John W. Wood, 281 Fourth Avenue, New York.

This Laymen's Movement was inaugurated in New York City in November, 1906. Since that time it has been taken up heartily in all parts of the United States and Canada. A commission of six laymen went by invitation to Great Britain last summer, and the Movement was at once organized, both in England and Scotland. The secretary of the Movement in Scotland is now spending some weeks in the United States and Canada, studying the methods by which whole cities have been able to double or treble their missionary offerings this year.

The meeting in Carnegie Hall will be in the nature of an international gathering of the Movement. Men will be present from all parts of the United States and Canada.

FROM St. Augustine's School, Raleigh, comes a set of very interesting pictures in the familiar picture postal style. The set of ten can be obtained from the Rev. A. B. Hunter, Raleigh, N. C., for 25 cents.



THE VOLANTA MAY BE A VEHICLE, BUT IT IS ALSO AN INSTRUMENT  
OF TORTURE, SO SOME THINK



*Photo by Waite*

LOOKING OVER THE ROOFS OF MEXICO CITY FROM THE TOWER OF THE ROMAN CATHEDRAL



# A DAY AT SAN ANDRÉS, MEXICO CITY

BY THE REVEREND LEFFERD M. A. HAUGHWOUT

**K**LER-INKITY-LING-LING-ling! kler-inkity-ling! kler-inkity-ling! The little old bell of San Andrés, picked up in a junk-store, with 1737 cast upon its side, is telling the world with all the enthusiasm of its silvery-mellow voice that it is time to wake up. It is a quarter past six, and the morning is still gray; but St. Andrew's boys are stirring. In a few minutes they come tumbling out of the dormitory, and make a rush for the *lavanderia*, where they take their morning wash—out of doors. They are not afraid of cold water, these Mexican boys, although the morning is frosty, for it is mid-winter in the City of Mexico, 7,350 feet above sea-level. There is nothing that they delight in more than a cold shower-bath.

There is half an hour of busy preparation, and then *Kler-inkity-ling! kler-inkity-ling!* and Captain Arce calls out in stentorian tones, *A formar!* There is no parade ground, but the boys form their line on the broad path of the little flower-garden which fronts the building. A great banana tree waves its broad leaves overhead, while underneath is a profusion of sweet-scented violets, roses and geraniums not yet caught by the frost. After a brisk drill of fifteen minutes, just to warm up, the line reforms on the *coredor* for inspection. Every pair of hands must be exhibited as the captain goes down the line. If all are clean, hair brushed; and shoes polished, the line turns "by the left flank" and marches into the *comedor* for breakfast.

After breakfast all hands turn in to make beds, sweep, and tidy up. And then the little bell speaks again, but more solemnly this time, for it is the hour of matins. It would be a surprise to our friends of the North if they could hear St. Andrew's boys sing the morning service, psalter and all, without even the help of an organ. They love the simple plainsong tones, and keep the pitch re-

markably well. The little chapel, simply a room set apart for the purpose, is furnished with a churchly altar, constructed by a local carpenter. The young ladies of the Junior Guild of Christ Church are making a very handsome white silk frontal for Easter. As is proper, a great deal of stress is laid upon the religious side of the life in St. Andrew's, both in the teaching and worship. It is our aim to set a standard which the boys can take with them when they go out again among their own people, whether as clergy or laymen. On Sundays they all attend the local parish church of San Pedro, where they form the choir. But the saints' days celebrations are in the seminary chapel.

Service over, the regular school work of the day begins. And now the versatile character of the institution comes to light. There are boys of ten who have come in from distant country places to learn their a-b-c's; and from that grade on up to the two young men, Daniel Arce and Lorenzo Saucedo, who are studying theology. Most of the younger boys are looking forward to Holy Orders, and some of them are very promising. Others will make better carpenters or printers; and so we are starting, in a small way, to introduce industrial training. A printing press and outfit we already have, though it is necessary to keep it at old San Pedro's on account of the lack of room. Two of the boys have become quite skilful at typesetting. We have also put up a carpenter's bench, and, with the few tools that we have been able to buy, are teaching them to make simple articles of furniture for the school. But as the funds provided are not supposed to cover this development, the progress is naturally slow.

The teaching staff consists of the writer, who teaches English in different grades, mathematics and history; the Rev. Fausto Orihuela, theology, Biblical interpretation and Spanish rhetoric;



SOME SAN ANDRÉS BOYS

the Rev. J. V. Hernandez, Bible and Spanish grammar for the younger boys, and Miss Gordon, who teaches most of the elementary studies and keeps an eye upon the kitchen. Especial stress is laid upon English, as the language which will open up to our candidates the broad field of religious and theological literature. It therefore takes precedence of the classics, which have not yet been introduced.

*At present there is not a single volume of our Church theology in the Spanish language.*

But to resume the story of the day's doings; the morning classes last until 12:15, with a brief recess; and then comes dinner, preceded by the same inspection as breakfast. The afternoon session lasts until three o'clock, after which there is an hour of military and athletic drill. It may seem strange to some to have military exercises in a school the principal object of which is theological instruction. But it is better than anything else for supplying the deficiencies of the "tropical character." It teaches the boys and young men to be prompt, obedient and orderly. The rest of the afternoon is spent in games, printing, garden-

ing, or carpentering, as the case may be. After supper there is an hour for study; and then the little old bell calls out for evening prayers. Lights are out at nine for the younger boys, but the divinity students do not retire until ten.

And so the day at San Andrés is at an end. But what of the morrow? Well, to-morrow, *mañana*, we hope there will be word from the Board of Missions that the funds for the new building have come in, and that we can begin to break ground at once. That is what we dream of every night. Would that it might come true! Then it would not be necessary to send poor little Augustin back to the mountain home, where he cannot even learn his a-b-c's, simply because there is no room for him to sleep in our present restricted quarters. We have barely accommodations for fifteen, but there are seventeen boys in residence. And we can have as many more as the Church is generous enough to provide for, for there are many others like the Roman Catholic mother, who brought her two little boys last week, asking that they be brought up in our religion, and willing to pay the cost.



## LETTERS TO THE EDITOR

[THIS Department is open to all readers of THE SPIRIT OF MISSIONS for the discussion of missionary matters of general interest. All communications must be accompanied by the writer's name and address, though names will not be published without permission. Opinions expressed in this column are not necessarily those of THE SPIRIT OF MISSIONS. The appearance of a communication merely means that the Editor considers it of sufficient interest to justify its publication.]

### THE CHURCH AND THE IMMIGRANTS

*To the Editor of THE SPIRIT OF MISSIONS:*

A COMMISSION has been appointed by the Bishop of Connecticut to inquire in what ways the Church may better serve the immigrant foreigners in the diocese. As part of this inquiry I wish to compile the recorded experience of other dioceses with foreign races, and such unrecorded experience as may be kindly furnished by individuals. References as to diocesan journals, etc., and summaries of facts and of methods, will be received gratefully and used toward giving at least a clearer view of certain problems before us all. If the indications seem sufficiently definite and significant in any direction, they will be published.

CHARLES SEARS BALDWIN.

*Yale Station, New Haven, Conn.,  
March 9th, 1908.*

### WANTED: A LAYMAN FOR JAPAN

*To the Editor of THE SPIRIT OF MISSIONS:*

ST. PAUL'S COLLEGE, Tokyo, needs a layman for its faculty. He should be unmarried, about twenty-five years old, and have a degree from some American college of good standing. If he has had some experience as a teacher, so much the better. And if he has some acquaintance with business methods he would be of much use in the commercial department. A knowledge of music and a liking for athletic sports are likewise desirable. Good health and communicant membership in the Protestant Epis-

copal Church or some Church in communion with it are indispensable qualifications. The man is needed in Tokyo by September 10th.

Bishop McKim and President Tucker ask the Board of Missions to nominate a man.

I will be pleased to give any further information desired. If any of the clergy know of young men before whom such an opportunity for usefulness might be placed personally, I will be grateful if names and addresses may be sent to me promptly.

JOHN W. WOOD,

*Corresponding Secretary.*

281 Fourth Avenue, New York.

### AN INVITATION FROM ANOTHER BATTLEFIELD

*To the Editor of THE SPIRIT OF MISSIONS:*

THE warrior of the Prince of Peace writing in the February number of THE SPIRIT OF MISSIONS has said a good many true things. But he seems a bit doleful. Bid him cheer up; "there are others." The humble soldier who writes this is sole shepherd of the "Historic Church" in a parish of 7,500 square miles, inside measure. One of his counties (he has seven) is as large as the ninth part of Iowa—and there are several larger counties in this district. And isn't it a glorious privilege to be hunting out and polishing up—amid the warped shingles and scaling paint—the gems for that glorious making up of the jewels!

Thank the Lord the people here think more about the parson inside than the poverty of his garments! Get cheerful, and then come to North Dakota to work with

ANOTHER OF THEM.

### AN ALASKA READING-ROOM

*To the Editor of THE SPIRIT OF MISSIONS:*

MANY of your readers have been contributors of magazines, etc., to St. Matthew's Reading-room, and will therefore be interested in this report of the work accomplished during the year 1907.

The Reading-room was kept open, lighted and heated, every week day in the year, and has been largely patronized. Besides the thousands of visits to the Reading-room, the men of this district have received the following to take to their claims on outlying creeks, which we, as representatives of those who sent them, have given out: Weekly magazines, 10,983; monthly magazines, 6,533; newspapers, 704; books, 260; miscellaneous, 965; making a grand total of 19,445. Most of the books have been kept on the shelves; duplicates have been given away.

CHARLES EUGENE BETTICHER, JR.

*St. Matthew's Mission, Fairbanks, Alaska, January 20th, 1908.*

## THE AMERICAN CHURCH INSTITUTE FOR NEGROES

THE Board of Trustees of the American Church Institute for Negroes, at its meeting, February 11th, voted the following appropriations: To the Bishop Payne Divinity-school, current expenses, \$900; payment of students for missionary work during the summer, \$300. To St. Augustine's School, Raleigh, \$5,000, of which \$900 is for deficit on the laundry building erected by the Institute last year and for equipment of the same; \$2,400 for salaries to teachers; \$600 for agricultural equipment; \$600 current expenses, and \$500 for students' missionary work and special summer courses to promising teachers. This makes \$6,500 appropriated to St. Augustine's this school year, the previous \$1,500 being, \$1,000 for current expenses and \$500 for agricultural equipment.

To St. Paul's School, Lawrenceville, there was voted, at discretion of the general agent, \$10,500, of which amount it is expected to spend \$4,000 for four teachers' cottages. Of the balance about \$2,000 will be expended for permanent

equipment, dynamo, engine, repairs to the laundry, baths in dormitories and the equipping of the artesian well; \$2,500 is to be expended for agricultural equipment, and \$500 for students' missionary work and special summer courses for teachers.

¶ THE Institute has also authorized the re-engaging of the director of agriculture for both St. Paul's and St. Augustine's, and an experienced auditor who is to have supervision of the financial management at both schools.

¶ BY the kindness of a friend the General Agent has expended \$500 for the laying out by an architect and engineer of the grounds at St. Paul's, Lawrenceville, and for a block plan for the future development of the plant. Archdeacon Russell, the principal of St. Paul's, has been exceedingly fortunate in finding for the directorship of the industrial departments at that school a man under whose administration the work is beginning to show decided improvement. The departments are better correlated, and in every respect the industrial work at St. Paul's is advancing.

¶ WITH the cordial consent and approval of the faculty at St. Augustine's, a reorganization of school methods will be made at the beginning of next year, by which the old system of grade teaching will be abolished and teachers will specialize along the lines of their own interests and attainments. This change has been for some time desired by the Rev. A. B. Hunter, the principal. The teachers feel the inspiration involved in the possibility of doing that which they most like to do and feel best fitted to do. This plan will be supplemented by the continuation of appropriations made last year by the Institute to specially promising teachers, enabling them to attend teachers' institutes or colleges during the summer and to take those subjects which they want to make specialties.





THE RIGHT REVEREND HENRY YATES SATTERLEE, D.D.,  
*Bishop of Washington, 1896-1908*

## IN MEMORIAM: BISHOP SATTERLEE

EARLY in the morning of February 22d Henry Yates Satterlee, first Bishop of Washington, entered the life eternal. He had been ill but a few days. On February 11th he was in New York for the meeting of the Board of Missions, entering into its work with his usual care and vigor. Then he went to Providence for a meeting on behalf of the Washington Cathedral. On the return journey he was delayed by fog on the Hudson River for several hours. It is probable that he then contracted the cold which resulted fatally. On Sunday he was at home in Washington and insisted on keeping an appointment to visit one of the smaller congregations. It was his last official act.

Born in New York sixty-five years ago, Bishop Satterlee was educated at Columbia and the General Theological Seminary. He was ordained deacon in 1865 and priest in the following year. Bishop Satterlee's parochial life was confined to two congregations. From the seminary he went to Zion Church, Wap-

pinger's Falls, New York, as assistant, becoming rector in 1875. Seven years later he entered upon a fruitful rectorship in Calvary Church, New York. Twice during the next twelve years Dr. Satterlee was called to the episcopate, but declined on both occasions. The third election as the first bishop of the newly-created Diocese of Washington he accepted, and was consecrated March 25th, 1896. His episcopate was marked by much constructive work. Easily the most important undertaking was the planning and beginning of what will one day be a great national cathedral.

For several years Bishop Satterlee served upon the Board of Missions, and since 1901 had been chairman of the committee on Porto Rico, the Philippines, Honolulu, Mexico, Cuba, Brazil and Panama. As commissary of the Presiding Bishop, he gave much time to plans for establishing the Church in the Canal Zone.

The missionaries of the Church were always welcome at the Bishop's House. In February, just before his death, he

had had as his guests, successively, Bishop Brent and Archdeacon Stuck.

The committee whose chairman he was, 'in reporting Bishop Satterlee's death to the Board meeting of March 10th, used these words: "The committee desires to place upon record the great loss sustained by the committee as a whole, and by each member personally, through the death of the Bishop of Washington. As the chairman of the committee for the last seven years, Bish-

op Satterlee gave himself unsparingly to its work. The members of the committee, conscious of the inspiration of his leadership and example, will be helped in their future work on behalf of the missions assigned to their oversight by the recollection of his self-denying service. The committee has requested the Bishop of Massachusetts to convey its sympathy and sense of loss to the Standing Committee of the Diocese of Washington.

## NEWS AND NOTES FROM FAR AND NEAR

Too many Oregon towns by far have a "silent church." Bishop Scadding is trying to hasten the time when every one of them will resound with prayer and praise. Writing from McMinnville, he says:

I AM now officiating at one of our "silent churches" in a town of 3,000. We have a fine piece of property and a pretty church building in good condition. It was crowded this morning and I confirmed three persons. There are only sixteen communicants, but the field is promising. They will do all they can, but cannot afford to have a settled pastor. Oh, for means with which to secure a few more clergy! Five of next year's graduating class at Cambridge have offered themselves for my associate mission work, and are ready to give me two years as unmarried men on a salary of \$800. I do not know where these funds are to come from as yet. It will be too bad if I have to give them up for lack of funds.

¶  
From Miss Bedell, who recently went to work at Whirlwind, Indian Mission in Oklahoma, comes the characteristic note of thankfulness for an opportunity to serve God by serving His children:

I KNOW I am going to be happy in my work here. The people have welcomed me very heartily, and to-night some of the men came in with an interpreter to tell me they were glad I had come to teach them. I have visited all their tepees and find there is much to be done, especially among the women and girls. It will be my aim to win their

confidence and then hope to be an effective instrument in bringing them to the realization of the Christian religion. I could not be in much different or rather strange surroundings if I were working in a foreign field. My little experience among the Indians near Buffalo is very valuable to me here, though they are quite different. With God's help I will do all I can to further the work of the Church among the Cheyennes.

¶  
It is pleasant to know that THE SPIRIT OF MISSIONS finds a welcome in England and on the Continent, as evidenced by this letter from an English friend to an American reader:

I WAS so vexed to let my letter go this morning without telling you what a pleasure THE SPIRIT OF MISSIONS gives, that I must write this card to make up for my neglect. Besides sending it to two neighbors it goes to my sisters-in-law at Arco in South Tyrol, and is lent to others in their neighborhood. So you see, it spreads the knowledge of what is being done for missions in America to various quarters.

¶  
The secretaries always welcome communications like this, telling of the successful working out of well-laid plans. St. Agnes's Chapel, New York, is the congregation referred to:

OUR missionary offering is going to be larger than last year, which we thought hardly possible considering the times. The people put in the plates on



Quinquagesima Sunday, \$4,641.48—\$700 more than they gave on that day last year. The number of envelopes put in the plates was greater by more than 100 than last year. Every communicant, young and old, received a letter and envelope. We mailed 2,700. Prophecies were not wanting that the offering would be smaller this year, but the prophets cannot now be found. I wish you could have seen the church packed with our own people—no room for others that Sunday—and all there to have a share in the offering for the Church's Mission. It was really a great sight. They had been asked to use the Prayer for Missions daily during the week preceding, and I believe very many of them had done it.



Mr. Welbourn, of Tokyo, says:

**A**BIBLE-CLASS I have had always at the city high school where I taught once, began again the other day with fifty-four boys, and the principal says these must come regularly. He and other of the teachers came to the first lesson. He smiled and said the boys no doubt came for English, but that they might get some good at the same time, and I said I was willing to take the chance.

The medical students had a half holiday the other day to say a Mass at the cemetery where the bodies dissected are buried, several thousand of them. Now, certainly, they would not do that in any other country but Japan.



Parish visiting in China has some unusual features, as may readily be gathered from the experience of a woman member of the Anking staff:

**J**UST now I am visiting my women and it is very amusing. I go to a house and crowds of women and children push in, all dirty, to inspect the foreign lady. They ask the price of my hat, my age and any other personal question that occurs to them. However, they are kindly and hospitable. My hostess usually leads me by the hand to the next house, a

crowd following, till one feels like a thief, conducted along with small boys behind. Only these don't yell; they merely chatter and giggle. And so it goes, until I reach home and sit down to gasp and wonder, *will I ever be at home in this fiendish tongue*; then next, to how many diseases have I been exposed, how many germs have I swallowed in all the queer little fruits and sweets they have insisted upon my eating in spite of my assertions that I've just dined and am *che-bow-leow*—rather *inelegantly* "filled to the brim." They have such joyless lives. I am convinced it is in China as the world over. You have got to *love* religion into them. You won't help them unless they know you love them.



A Maryland clergyman sends this account of an actual occurrence in his Sunday-school. Is he right in saying: "It appears to bear not remotely on the question of Specials"?

**T**HE teacher of the primary class was trying to make the purpose of the Lenten mite-boxes plain and real. She asked:

"Would you rather give to help to build a hospital or a church?"

A little boy replied:

"I should think we could leave that to Jesus. He knows what He wants most."



Sometimes, we must admit, the officers at the Church Missions House fail to keep track of the rapid growth of some mission enterprises. This fact is responsible for such a letter as this from the Rev. C. E. Snively, of Porto Rico:

**O**UR Sunday-schools have more than doubled in size during the past year, and we now have three; hence not enough Lenten mite-boxes were sent. Our work is prospering greatly. We are still, as we have been since December 15th, waiting on the doors and windows for the new church. Often I wish that our old building was like an accordion; then I could stretch it out, and find room for those who do and those who want to come to the services and Sunday-school. But all things come to him who waits.



BROADWAY, CORDOVA

## PIONEERING ON THE ALASKA SOUTH COAST

BY THE REVEREND EDWARD P. NEWTON

I AM twenty miles out from Cordova at Camp No. 5, of the Copper River Railway Company, sitting on a box before the sheet-iron stove in which a good wood fire is crackling. I breakfasted early and came out on the work train twelve miles with the contractor and one of the engineers. We have walked over the well-crustured snow to this, their pioneer camp. I came down from Valdez on Monday, arriving late and sleeping aboard the boat. Yesterday I made calls and scattered dodgers and papered the hall, so-called, which is really a store, being half of the lower floor of the building just back of Hegg's photograph "gallery." The picture shows Broadway, Cordova's only street. There were twenty-three people out for service last night, and it was, so far as I can learn, the first service ever held in the place except those of the visiting Russian priest, who has not been in here for eighteen months. We had one hymnal. I read verse by verse before singing, "I

need Thee every hour," "Nearer, my God, to Thee" and "Sun of my soul." Then we had a short service with address.

The next night the hall was used for a "social dance," widely advertised by dodgers, guaranteeing

A MERRY TIME  
GOOD MUSIC

ELEGANT LUNCH

SWELL FLOOR

TICKETS \$1.00

LADIES FREE

The second view shows Cordova taken some time ago, with an inlet of the bay at low tide in the foreground, and Eyak Lake in the background. The new town site is to the left and nearer the bay on higher ground. This flat will be used for railway yards. The railroad follows the left bank of the lake, turns around the hill best seen in the view of Broadway and gets beyond the mountains of the distance, where the Eyak River runs through to the sea, twelve miles distant.

I have been talking about a club house with men and officers of the mining com-



pany. Plans have been made for a Sunday-school in the home of a good Church family. I shall come down to Cordova from Valdez for services as I am able. But in order to spend one night in Cordova I must be absent from Valdez four days.

The boat called at Ellamar coming down, and there I met, as superintendent of the mine, a man whom I had known as a high-school boy in Pueblo. There are about seventy-five people at Ellamar, and they never have a service. I shall call there once in awhile, which I can easily do by spending one night from Valdez, and when my books come I shall introduce the travelling library scheme, which they will welcome.

Returning to-morrow we call at Landlock Bay, and I shall hope to see a young man who was in church at Valdez while in town on business a few weeks ago. After service he said: "I have not been in church since last spring and I did enjoy it." He came to the rectory in the afternoon and we had a good talk. He had not known of the early Communion, so he came to the rectory at 7:30 Monday morning and we two had a celebration in my library. He was a Brotherhood man in the States. This sort of

thing makes my coming very much worth while and gives me great cheer.

Bishop Rowe left at 4 A.M., January 27th for Fairbanks. January 26th at 11 five were confirmed, and a congregation of forty-two was present, which is very large for Valdez in the morning. Knowing that the church could not possibly hold half the people who would wish to come to service and to hear the bishop preach, we secured McKinley Hall and had a congregation of 239. An offering of \$45 was given to the bishop for any need of the district. There were some men present last night who had not attended a service for ten years.

It is delightful to see the admiration and veneration and love which is felt for Bishop Rowe. He has earned it every bit. He is a prince among "mushers," and a "mixer," which is most essential in these parts. He is now off for his little walk of 800 miles from Fairbanks to the headwaters of the Koyukuk River beyond Bettles, far up beyond the Arctic Circle. We expect him home again by Easter. The prayers of the Church will follow him, and I want them too, that by God's grace I may be able to teach and lead these people here. A door is open.



CORDOVA AND ITS BACKGROUND OF MOUNTAINS FROM THE WATER



THE FIRST HOUSE IN NORTH DAKOTA BUILT BY A WHITE MAN  
*It was in such a house as this that the prairie baptism occurred*

## A BAPTISM ON THE NORTH DAKOTA PRAIRIE

BY THE REVEREND HUGH L. BURLESON

**T**HERE was a deserted log house on the open prairie, far from any other habitation. On every side, as far as the eye could reach, stretched the rolling undulations of grass and stubble. Six miles to the eastward, in a picturesque spot near the river, lies a village which the inhabitants—to mark their love and pride in it—have called Walhalla. Here one Sunday in each month comes the clergyman from “down the line” to hold service in the little church which was once a school-house.

But these morning and evening services were not enough to satisfy the energetic missionary, and hearing of people to the westward who desired the services of the Church, he sought them out, and arranged that on Sunday afternoons he, journeying from the east, and they from the west and north and south, should meet and worship at the abandoned

homestead. And they came, never less than thirty in number, thankful for the opportunity to join in the service of the old Church.

It would be hard to imagine anything more primitive, but the worship is heartfelt and inspiring. True, there is neither chancel nor furniture, and before the service begins the missionary steps outside, hangs his coat on a stout nail driven into one of the logs, and dons his surplice there on the broad prairie; but these are small matters where men have the will to worship.

It was amid such surroundings, early last November, that an unique service was performed. The Evening Prayer and sermon were at an end, and the congregation was already dispersing. Darkness comes early thus far north, and homes were far away. A man stepped forward and said:

“Parson, are you in a hurry?”



"Why," said the clergyman, "what can I do for you?"

"Well," replied the man, "I've brought a grain-wagon full of children that I'd like to have baptized. Of course, if you can't do it now we'll try to come some other time, but there's eight of 'em, and it's something of a job to get them here."

"Of course I will have the baptism," said the missionary, and calling back the congregation he announced the administration of the Sacrament.

But even as he did so a grave question presented itself. He had not come prepared for such an emergency, and there was neither dish nor water in the deserted house. What should he do? Calling the faithful layman who had driven him out from Walhalla, the dilemma was put before him, and he was asked to take another man with him and see what he could find, while the missionary made other necessary preparations. They were resourceful men, but what could they do? The nearest house was far away, and the night was coming on.

Hoping to come upon some dish which would hold water, they searched about the house in ever-widening circles, until

at last they were rewarded by finding a tin can that had once held canned salmon. They made it as presentable as possible, but the hardest problem remained to be solved—the securing of water. Further search revealed an abandoned well, but without pump or other means of raising the water. It was then they remembered an old wash-boiler, full of holes, which they had found in their previous search and passed by as useless. While one returned for this and poked sticks into the larger holes, the other secured straps from the harness of one of the teams, and together they lowered this improvised bucket. Twice they dipped and drew it hastily to the top, only to find that every drop of water had escaped them; and it was not until the third attempt that the pint salmon can was filled.

Meanwhile, within the house the missionary had made ready for the service. The children were ranged in order, beginning with the eldest, of eighteen years, and terminating with the youngest, of three, in a line stretching across the room from wall to wall. And there, in the abandoned house on the lonely



ANOTHER NORTH DAKOTA CABIN

*President Roosevelt lived in this house during his ranching days in North Dakota*

prairie, with instruments whose crudity will seem to some almost shocking, this entire family were baptized into Christ, with as much solemnity and dignity as though the walls of a cathedral had stood about them, and a golden bowl with crystal water had been the means employed.

I wish you might have seen the happiness of that father and his family as he loaded them into the wagon in the gathering dusk for their long ride home. It is a pity that no camera was at hand to reproduce the scene for us.

Since then seven other children have been baptized in that same log house—though not in the same fashion, for the missionary, warned by this experience, was better prepared.

But must we not be thankful that there are men who are glad to minister in such ways and under such difficulties, to the scattered children of the Kingdom? Shall we not be ashamed if we, with our comfortable churches and state-ly services, do not help to sustain such effort with earnest prayers and loving gifts?

## THE BISHOP AND THE BUSINESS MEN

THE Right Rev. George E. Moule, D.D., the English Bishop of Mid-China, who has resigned his see after a residence of about fifty years in the empire, tells of an interesting experience he once had with some English business men living in Shanghai. He was dining with a number of them at a friend's house. The conversation turned upon the Church's work among the Chinese. Without a single exception, these English merchants scoffed at the idea that anything of value was being done or that any permanent influence could be exerted upon the life of the Chinese. The bishop quietly asked how much the objectors knew of what was actually being done? One by one they admitted a rather surprising lack of acquaintance with mission stations and missionaries.

"As Englishmen," said Bishop Moule, "I know you believe in fair play. Are you willing to look into the facts a little? Thursday is a day when there are no foreign mails coming or going, and when even the busy man can get away for an afternoon. Will you join me for the next six or seven Thursday afternoons on a tour of inspection among some of the missions in Shanghai?"

This programme was agreed to. One Thursday the bishop led his friends out to St. John's University. There they saw the educational work of the American Church Mission, and learned the

significant fact that St. John's is reaching young men from all but one or two of the eighteen provinces of China. Another week some of the evangelistic work was inspected and these English business men were made acquainted with the method of meeting Chinese in the church guest-rooms and answering their questions about the Christian doctrine. The third expedition was made to St. Luke's Hospital, where so much is done to care for Chinese injured in the manufacturing establishments which are multiplying so rapidly in Shanghai under the impetus of foreign enterprise. Another time a tour was made among some of the smaller village out-stations within a few miles of Shanghai, where the evangelistic work among the people and the simple day-school work among the children was inspected.

So the weeks went on until, in accordance with their agreement, the same company of gentlemen met again for dinner to compare notes and render their verdict. They had only one statement to make. They asked Bishop Moule's pardon for their previous indifference and criticism, admitted that they were based on an almost total ignorance of the facts, and said that what they had seen under his leadership convinced them that the Church's work for the Chinese was real in character, sensible in method, and productive in results.



# WAYS AND MEANS

## SOME THINGS THE EDITOR SEES AND HEARS

### MID-DAY PRAYERS FOR MISSIONS

**I**N view of the fact that the mid-day hour is to many a time for a hurried lunch rather than for quiet, Bishop Hare put forth for use the following "Grace before Meals," which includes in its language a prayer for missions.

"Thanks be to Thee, O Lord.  
Feed the hungry, and grant that all  
men, everywhere, may seek and find  
the Living Bread which cometh  
down from Heaven. *Amen.*"

The secretary of the Woman's Auxiliary in the Indian deanery in South Dakota thought it would be a good idea to put this grace into the Indian language and circulate it amongst the Indian women, with the request that they would commit it to memory and use it. This has been done. In the Indian tongue it appears as follows:

"O Itancan, wopida unnicupi.  
Wotekdapi kin wodwicaya ye, qu  
wicasa owasin, maka sitomniyan,  
Wiconi Aguyapi ni un Mahpiya  
eciyatanhan hi kin he odepi qa  
iyeyapi kta e iceunniciyapi.  
*Amen.*"

### A DOLLAR INVESTMENT FOR MISSIONS

**P**OSSIBLY some people, like this correspondent, hesitate to subscribe for THE SPIRIT OF MISSIONS, because they think that the dollar a year it would cost them had better be given to the mission field.

To the General Secretary:

Please discontinue my subscription to THE SPIRIT OF MISSIONS. I have decided to use the money for missionary or other work.

It is unnecessary for THE SPIRIT OF MISSIONS to protest that it is the champion of the mission field and that it has

no desire to absorb money which is needed for the doing of the work. But there is a great deal of truth in the advice of a former rector of St. Luke's Church, Rochester, N. Y., who used to tell his people that if they thought they had but one dollar a year to give for missions, he would prefer to have them use it in subscribing for THE SPIRIT OF MISSIONS. He had no hesitation in saying that the reader of the magazine would learn to give much more than one dollar a year when once the mission field facts were known.

### THE CONVERTING POWER OF MISSION STUDY

**I**F people cannot be "interested in missions" in one way they may be in another. This letter tells how the thing was done in one case:

Enclosed please find a subscription for THE SPIRIT OF MISSIONS, to be mailed to Mrs. ——. Mrs. —— was induced to write a paper on Foreign Missions, to be read at a regular meeting of our Auxiliary, and became so interested as she read on that now she is ready for anything. For years she opposed foreign missions.

This experience is not unlike that of the San Francisco business man who some time ago was asked to write a paper on the Church's work abroad for a missionary conference. He believed in missions, of course, but he started work with the conviction that the American Church ought to give most of its energy and most of its money to domestic missions. As he read, studied and thought, his position changed, and the paper urged that the Church's emphasis should be laid upon the work among needy peoples in distant lands.



A MAPUCHE INDIAN AND FOUR WIVES

## THE CHURCH OF ENGLAND AND THE INDIANS OF CHILE.

BY FRANCIS E. CLASS

THE mission to the Araucanian Indians of Southern Chile was started over ten years ago as the Jubilee Mission of the South American Missionary Society of Great Britain. These Indians, who call themselves Mapuches, *i.e.*, people of the country, have a most interesting history. Brought under the rule of Peru in the middle of the fifteenth century, they learned many useful arts from their conquerors. A hundred years later the Spaniards crossed the great Atacama desert and made their first entry into Chile. From this time on perpetual war raged in the country, the Spaniards continually breaking their promises and either making slaves of their captives and treating them with the utmost

cruelty, or torturing them to death. Even after the country became a republic these Indians still retained their independence south of the river Bio Bio.

At the close of the late Peruvian war the Chilenos turned their victorious troops south and by the aid of the rifle finally subdued their brave opponents. Since that time peace has reigned, towns and villages have sprung up and the Indians are now living on friendly and sociable terms with the Spanish-speaking populace. In front of many a *ruca* (hut) may be seen an ancient bamboo spear, ten or twelve feet long, which has done duty in numerous battles, and the old Indians tell stirring tales of the brave deeds of their ancestors.

The Mapuches are an agricultural peo-



ple and the wealthy possess many horses, cattle and flocks of sheep. They are kindly and courteous, brave and generous, but the drink of the white man is their ruin. An Indian will go to the nearest town, spend all his money, mortgage his crops, and even pawn part of his clothing, for the much-coveted *aguardiente* (fire water).

Their huts, called "rucas," are built of bamboo and thatched, an entrance being left at one end. When more than one fire is seen down the centre of the hut on its mud floor, it is a sign that the owner has more than one wife. In this way each wife is "mistress of her own fireside." Their beautifully-colored *ponchos*, rugs and blankets are all woven by the women from sheep's wool in the most primitive way and their pots and bowls are made from clay or wood. They believe in an unseen God whom they call *Chao* (father), and have never worshipped idols. At certain seasons of the year sheep are offered in sacrifice and the blood poured out on the ground.

The South American Missionary Society has at present two stations for work among these people, one on the banks of the river Quepe, and the other some thirty miles away in a small town called Cholchol. At both these centres there are schools. At the Quepe over 100 boys were entered last year and twenty-seven girls, the work among the girls having been but recently started. As the mission property now consists of a large tract of land on either side of the river—part of this land having been a grant from the Chilean government—the work is largely industrial, the boys spending half the day at their books and the other half at carpentry, bee-keeping, gardening, etc. At the Cholchol primary school 175 scholars were enrolled last year, a few girls having also been taken in for the first time.

The results of the work have been most encouraging. Two of the most powerful and influential chiefs have become Christians, and through their influence the Indians gladly send their children to the schools. The great idea is to train many



CHURCH OF ENGLAND MISSIONARIES FIND PLENTY TO DO IN TRAINING THE INDIAN LADS IN MISSION SCHOOLS



BOYS ARE BOYS AND MARBLES ARE MARBLES IN CHILE AS WELL AS  
IN ENGLAND OR AMERICA

of the young men to become evangelists to their own people. The superintendent of the mission, a Canadian, the Rev. C. A. Sadleir, has, with the help of a Christian chief, been able to translate part of the Bible into the Mapuche language. Many of the boys on their return home do much to influence their families and

friends; indeed, with the knowledge they possess some of them have become the teachers and scribes of their neighborhood, and as they come from all directions, even from beyond the Andes in the Argentine Republic, it will readily be seen how far-reaching the influence of the mission has become.

## SIDELIGHTS ON MEXICO

### JOTTINGS FROM A CONVERSATION WITH A MISSIONARY

ONE of the striking characteristics of Mexican cities is the central plaza, always to be found in every city and village. In the larger cities these plazas show green and beautiful with the foliage of deciduous trees, whose leaves do not fall until January, and return in late February or early March. In the centre of the plaza is almost always an old bandstand, often covered with the beautiful *Bougainvillea vine*, whose dark purple blossoms lie in solid masses, singular enough for a Christmas and

New Year's sight. Roses and violets usually border the walks all the way.

As an illustration of the comparative age of these Mexican cities: One day in crossing the old square in front of the ancient *Palacio Municipal* I passed by a classic granite column in Corinthian style, and noting a marble tablet far up on the column I read these words in Latin: "Agua Calientes, erected into a city A.D. 1575." San Luis Potosi is older still, and so is Guanajuato. Guanajuato one hundred and twenty years ago probably had as large a population as Boston,



New York and Philadelphia of that day combined. For three hundred and forty years the great silver mines of Guanajuato have been in operation, and nearly \$2,000,000,000 in specie have there been produced, according to the government records.

A curious characteristic of Mexico is the universal absence of chimneys in these comparatively ancient cities. Mexicans generally think that artificial heat is terribly dangerous and provocative of pneumonia. This curious belief makes much misery for Americans. When one sees a stovepipe protruding from a front window in the Pompeian-like streets of these cities, he may know the nationality of the occupant. In most cases, indeed, the owner of the house, when giving permission for a chimney, will insert a proviso that the innovation must be removed on demand of the owner.



In every case relating to houses owned by Mexicans a clause is inserted in the regular form of renting contract stating that these premises are not to be used for any religious services whatever—the object, of course, being self-evident. In one case, after many trials, our missionary was compelled to go to the Presbyterian mission, which proved to be the only resource in a city of 50,000 people. This incident is applicable to many of the Mexican cities, and it is of no avail to assure owners that these services are for Americans and foreigners only.



Near the City of Mexico is the famous shrine of Guadalupe. This shrine—the most revered in Mexico—claims to commemorate the appearance of the Blessed Virgin to a Mexican peon. In this appearance it is alleged she stamped upon the breast of the rough cotton shirt of the peon a picture of herself. This representation you will see all over Mexico. The shrines of Guadalupe are especially in honor of this alleged vision and are extremely interesting. On a rocky mount in the rear of the same ancient shrine

are the graves of many distinguished Mexicans, amongst them that of Santa Anna, of Texas memory. It is surprising to walk in this unique place of the dead and see the hundreds of yards of solid silver chains, supported by solid silver posts; chains with links as large as those of heavy draught chains. Tons of silver, in fact, lie there out of doors in plain sight and touch. In the new shrine of Guadalupe, at the foot of the hill, there are said to be upward of forty tons of silver in the altar decorations and chancel surroundings of this magnificent church. It is a church which has no equal in America and is indeed worthy in its interior beauty and finish of comparison with the best churches in Rome. To the American Churchman it may seem curious to see the altar and chancel standing out clear in the opening of the arch, with much free space all about it, behind, before and at the sides. Around this altar and chancel are great balustrades of solid silver, six inches wide and two inches thick, with silver railings, beautiful candlesticks of massive and uniquely beautiful work more than ten feet high from the base, and in fact a gorgeous display of silver everywhere. A little side chapel finished in rough iron and wood is a unique gem in architecture. Mural paintings of marked beauty and character, whose motive has some relation to the history of Mexico, decorate the walls.



Another curious fact is that all the church buildings of the republic are owned by the government, having been confiscated at the time of President Juarez, we understand. This does not interfere, however, with the use of the churches by the Roman clergy, or their parochial relations to the people. It was a part of the process, stern and decisive, whereby President Juarez and his counsellors took away from the Church of Rome in Mexico its overwhelming power and property—in some degree, at least.

It is an interesting fact, by the way, that President Juarez was a member of the native Episcopal Church of Mexico.

# A MESSAGE FROM PITTSBURG

BY OUR SPECIAL CORRESPONDENTS

AN INTERNATIONAL GATHERING OF MORE THAN TWO THOUSAND YOUNG PEOPLE  
—THE RESOLUTIONS OF THE CHURCH DELEGATES—HOW MORE THAN SIX HUNDRED THOUSAND MISSIONARY BOOKS HAVE BEEN SOLD—MISSIONARY MOVING PICTURES—THE PLACE OF MISSIONARY EDUCATION IN THE LIFE OF THE CHURCH

N O meeting of more than two thousand delegates from all parts of the United States, Canada and six other countries of the globe can fail to make those attending it realize the uplifting spirit of a world gathering. When this meeting is continued morning, afternoon and evening, for three consecutive days, the spirit of common brotherhood grows. Under the inspiration of stirring addresses bringing the world's need and opportunities home to each one, the experience of those days can never be forgotten. This was true of the first International Convention of the Young People's Missionary Movement in Pittsburgh, March 10th to 12th. The feeling which it left with our delegates was a renewed sense of the large opportunity given by the work of the movement for developing leaders in the Church and : deepened responsibility.

The Pittsburgh papers for three days were full of missionary information, and the sidewalks leading to the Exposition Building streamed with people. Beside the two thousand delegates from many lands, between five hundred and a thousand Pittsburgh people joined the crowds on their way to the auditorium. In the evening overflow meetings were necessary.

All this means two things. First, that Christians are unanimous in their growing determination to spread their faith; and, secondly, that they find their problems in the home and foreign field are similar, and that conference is not only possible, but very desirable.

The Board of Missions of our own Church appointed three of its members—the Bishop of Pittsburgh, the Rev. Dr. Perry, of Germantown, and Mr. Butler, of Mauch Chunk—to attend the confer-

ence; and so from Pittsburgh comes a message from Churchmen and for Churchmen. For, at a meeting held Thursday afternoon, March 12th, in Trinity parish house, Bishop Whitehead presiding, the following was adopted by the Church delegates and other Church people present:

First: That we hereby record our hearty approval of the opportunities afforded by the work of the Young People's Missionary Movement.

Second: That the report of the addresses delivered at the convention be given the widest circulation in Church publications.

Third: That special efforts be made to secure full delegations of Churchmen at the conferences to be held this summer under the auspices of the Young People's Missionary Movement at Silver Bay, N. Y.; Lake Geneva, Wis., and Alliance, O.

Fourth: That these resolutions be sent to our Church diocesan publications and local Pittsburgh papers, and for publication in the press of Canada.

The report of the Young People's Missionary Movement, working under the guidance of the leading mission boards to supply literature for students of missions, was a surprise to many. It showed that the publications of the Movement in the past six years had amounted to 425,000 copies of textbooks and 200,000 volumes in the form of specially printed reference libraries; that there had been some 6,000 students trained in methods of mission study at summer conferences and institutes. It was a surprise to those reading the papers and attending the overflow meetings to find that, in addition to this, the Young People's Movement has, during the past year, sent photographers with a

moving-picture equipment through the Orient for the purpose of reproducing scenes of native life and missionary work. The dark and the bright side were both represented, and the great audiences saw in the mosque at Delhi, India, the followers of the Prophet at prayer. One realizes the strength of Islam as he sees the multitude facing toward Mecca with bowed heads, with bended knee, and then prostrate upon the ground, following the example of the Moulvi at the sacred desk.

They saw Hindu worship most vividly set forth in three films, one of which shows old men in New Year festivities, prostrating themselves before idols whose significance cannot be put into print.

They saw the bright side in contrast with this darkness in pictures from several Christian schools.

They saw a moving picture in Africa; the beating of the drums at the cathedral in Uganda, calling the people to church, and then one sees the King of Uganda, and a large congregation entering the Mengo Cathedral.

These films, together with the beautifully colored lantern slides which accompany them, are secured for the use of the Mission Boards, and will be supplied by them to the churches throughout the United States and Canada. The plan is to employ lantern slides and moving pictures to place before Christian people the incontrovertible evidence of the actual conditions in the fields, the needs, the work and the results of missions.

These pictures would have surprised the readers of *THE SPIRIT OF MISSIONS* less than the news that translations of the mission study text-books and other material used in the United States are being asked for in the mission field by leaders of wide experience, who see the need for inspiring the new Christians they are training with the spirit of Christ in spreading His message among their own people. For example, missionaries in Korea have appointed a commit-

tee for the purpose of procuring this material. Their representative said: "We have not in the Korean vernacular a single missionary book; we have no text-book on missions. People are anxious to learn and eager to study, and so this committee has in view the preparation of literature in order that the Korean Church may be grounded in missionary principles." Similar messages came from India and China.

On the morning of the last day the keynote of this great gathering was struck when Dr. Mackenzie, President of the Hartford Seminary, delivered a masterly statement on "The Place of Missionary Education in the Life of the Church." It is difficult to summarize adequately so vigorous and stimulating an utterance, but this outline may give some idea of its main points:

First, the pastor stands in this movement as in everything else upon a pinnacle of opportunity and of power. He must be himself both intelligent and enthusiastic. While supervising the work of others, even without conducting a formal class and using a text-book, he may in his pulpit do more than any class can do in the way of firing the enthusiasm of his people. He can bring out the universal world-wide significance and destiny of the Gospel. His higher visions will mold the very form in which he presents the message of divine mercy. He will reveal the range of power of our Saviour. He will make clear the universal presence and influence of the Spirit of God. He may speak of the needs of the soul, not merely as he must often do in relation to his own parish, but quite as often in relation to humanity. If he is saturated with these convictions and aflame with these emotions, his people will be raised to heights from which the whole enterprise of the Church lies stretched out in its full extent and in its grandeur.

Illustrations can be drawn from the history of missions. Lectures can frequently be given from the field of missionary biography and modern mission-



ary achievement. What can be more marvellous than the story of the martyrdoms of Madagascar, the conversion of Uganda within a generation, the transformation of many a Pacific island, the romance of American missionary education in Turkey, as well as the more striking and more widely known march of the Christian faith among the great civilizations of the Orient?

But the work of the pastor must be associated with other agencies, such as regular teaching; special classes confined to the study of the missionary cause may be formed, or this study may be made a part of the parish programme at certain periods of the year. The Sunday-school forces are enkindled with new visions of the instructional and spiritual results of mission study. Evidently we are at the beginning of a movement that must spread rapidly over the country.

The home and foreign mission boards have it within their power to guide the movement for missionary education to success. This brings us to consider the topics of missionary education. Is there really enough of a field to constitute missionary instruction a department of Christian education? Yes. It would, first, include a study of Christianity as the missionary religion, and it will be found that everything converges upon a better knowledge and understanding of Christ, His place in history, His influence upon man's relations with God, His constituting the body of believers, the Church, and His permanent relation to it and to the history of the whole world.

In the second place, missionary education would open to the mind the actual condition of the world as it needs the Gospel. This will involve a grasp of the forms of religion which obtain in the various parts of the world, both of their positive teachings and their practical results. It must also include a study of the various races and of the relation of the Gospel to their development.

Once more, missionary education must seek to make familiar the actual process which may be described as the history of

missions. This touches and illumines all and dignifies the march of civilization.

Thus it will be seen that education in missions comprises a large part of a liberal education. It opens up fields of study and thought which will make the Christian citizen of this or any land more interested in the world as a whole. The political movements in China, the educational enterprises of Japan, the economic conditions of India, the dawning intelligence in African tribes, the terrific crash of religions in Turkey, have for him a new meaning. It is not too much to say that to be a student of missions is to be a student of humanity, and such a lover of the race as none other can be.

One of the most important effects of mission study will be the strengthening of personal faith, the deepening of personal experience. A reader of the Epistles of St. Paul must often be struck by the fact that many of his most passionate expressions of conviction, many of the deepest movings of his own heart, appear when he is considering the relation of Christ to the world, to the local churches which he has established, or to the persons whom he is addressing. A practical interest in human situations and in living tasks is also felt by all to be essential to the opening of the mind.

Beyond all doubt, one effect of missionary education will be an increase both in pecuniary support of the movement and in the number of those who give themselves to missionary service.

A crowning effect of such education must be the drawing of all Christians into closer fellowship. In the foreign fields and increasingly in the home lands, Christian reunion is felt to be both a profound need and an urgent call. The unity of mankind, as it has its origin in the Creator, must find its consummation in the Redeemer; and the very forces which are bringing the separate Churches into fellowship will bring also the separate nations of the world into one great brotherhood of life.

# THE SANCTUARY OF MISSIONS

"I AM THE RESURRECTION AND THE LIFE"

**R**ISE, heart! Thy Lord is risen!  
Sing His praise  
Without delays,  
Who takes thee by the hand, that  
thou likewise  
With Him mayst rise;  
That, as His Death calcined thee to  
dust,  
His Life may make thee gold, and  
much more just!

—George Herbert.

To prosper the work of Bishop Knight in Colorado, and of all others who in the new communities of this land are raising and upholding the standard of the cross. Pages 263, 271, 288.

To give wisdom and strength to the missionaries in Hawaii, that they may bring to Thee the many thousand Japanese and others who know Thee not. Page 260.

## THANKSGIVINGS

"We thank Thee"—

For the blessed assurance of another Easter-tide.

For the good example of Thy servant, Henry Yates Satterlee, first Bishop of Washington.

For the erection of the Church of the Holy Saviour, Wakayama, Japan.

For the larger share being taken by men in the work of Church extension.

For the larger things being done on behalf of the Negro people.

For the fruits of the Gospel manifested in the lives of the students at Boone College, Wuchang, and St. John's University, Shanghai.

## INTERCESSION

"That it may please Thee"—

To give all Thy people the will and the power to bear witness to Jesus and the Resurrection.

To bless the work at San Andrés, Mexico City, and to lead a larger number of native lads into the ministry of Thy Church. Page 279.

To be with the recent graduates of our colleges in China, that they may bravely and convincingly make confession of Thee before their own people. Pages 252, 254.

To guide and protect Bishop Rowe and all others in Alaska whose duties call upon them to travel during the Arctic winter. Pages 269, 286.

## PRAYERS

### A PRAYER FOR HOLY WEEK

**B**Y all the sufferings of Thine early years,  
Thy fasting and temptation,  
Thy nameless wanderings,  
Thy lonely vigils on the Mount;  
By the weariness and painfulness of Thy ministry among men,  
Good Lord, deliver us!  
By Thine unknown sorrows,  
By the mysterious burthen of the Spiritual Cross,  
By Thine agony and bloody sweat,  
Good Lord, deliver us!

O Lord Jesus Christ, who wast lifted up from the earth that Thou mightest draw all men unto Thee, draw us also unto Thyself. *Amen.*

### A PRAYER FOR EASTER WEEK

**O**MERCIFUL God, the Father of our Lord Jesus Christ, Who is the Resurrection and the Life, we beseech Thee to raise us from the Death of Sin unto the Life of Righteousness that we may have courage and power to tell abroad Thy love. Help us to pray reverently, to work diligently and to give liberally that the borders of Thy Kingdom may be enlarged, and the glories of Christ's Resurrection may be made known throughout the world. All this we ask in the name of Thy Son, our Lord. *Amen.*

# THE MEETING OF THE BOARD OF MISSIONS

MARCH 10TH, 1908

THE Board of Missions met at the Church Missions House on March 10th. The following members were present: The Bishops of Albany (vice-president, in the chair), Pennsylvania, New Jersey, Central Pennsylvania, Massachusetts, Rhode Island, Long Island, Newark and the Bishop-coadjutor of New York; the Rev. Drs. Eccleston, Huntington, Vibbert, Anstice, Stires, Parks, Morgan and Smith; and Messrs. Low, Mills, Thomas, Goodwin, Butler and Pepper.

The General Secretary announced the death of the Right Rev. Dr. Satterlee, at his home in Washington, on February 22d. The Chairman having appointed a delegation to attend the funeral at the Pro-Cathedral in that city on the Tuesday following, there were present representing the Board: The Bishops of Pennsylvania, Rhode Island, Newark; the Rev. Drs. Eccleston, Alsop, Parks, and Messrs. Thomas, Goodwin and Butler; the General Secretary, the Associate Secretary and the Corresponding Secretary. Dr. Satterlee, while rector of Calvary Church, New York, was a member of this Board from June, 1882, until the date of his consecration, March 25th, 1896. As Bishop of Washington he was re-elected to membership on October 12th, 1897. The Chairman bade the Board to prayer.

The Treasurer stated that he regretted very much to present a discouraging report, but there had been a still larger falling off than was stated last month in contributions toward the appropriations to March 1st as compared with the corresponding date last year.

"The decrease as reported at the last meeting of the Board, of \$6,448.02 to February 1st, now amounts to \$36,736.90, so it must be apparent to all that in all probability we shall have a larger deficit at the close of this year than in 1907."

The Bishop of Minnesota accepted his election to membership in the Board and was assigned to the Standing Committee

on Africa and Haiti. The Bishop of Pittsburg was assigned to the committee having under their charge the missions in the newly acquired territory of the United States.

Dr. William Jay Schieffelin called the attention of the Board to the fact that the Laymen's Missionary Movement has arranged to have a great missionary meeting for men in Carnegie Hall, New York, on the evening of April 20th, at which Secretary Taft will speak upon his observations of the good missions are doing in the Orient. Mr. Silas McBee, Mr. John R. Mott and Mr. White will also speak. In connection with this the Board recognized the importance of the movement and expressed the hope that the members would be present.

Mr. Robert H. Gardiner communicated to the Board the information that, at a conference in Chicago of some of the executive officers of seven of the lay brotherhoods of the various Christian bodies in the United States, it was suggested that an effort be made to secure the observance of the week beginning Sunday, November 29th next (the first in Advent), as a special week of prayer. This suggestion was referred to the executive committee of each brotherhood for adoption. The council of the Brotherhood of St. Andrew determined to observe the week and asked the president, Mr. Gardiner, to request the Board of Missions and all missionary organizations or churches in communion with it to urge their missionaries throughout the world to unite in the movement that men may be brought to Christ and that all Christians may come to feel their personal responsibility for the spread of His kingdom. The Board directed, by resolution, that the missionaries of the Church be requested to observe the week.

An announcement was made that an Ecumenical Conference for Foreign Missions, similar to that held in New York City in 1900, is to be held in Glasgow next year.



The Rev. J. V. Alfvégren, as arch-deacon of Swedish work in the West, sent in a report of his work. The parish of the Church of the Messiah, Minneapolis, have been erecting a new church building this winter. Having purchased two lots for \$750, the members have been donating their labor for the cause, which has made it possible for them to accomplish what they have. They are nearly ready for the inside work. They hope to use the church by Easter. The building will be worth \$5,000 when completed. They are trying to free it from debt. If successful, the prospects in that locality will be bright. There is still \$450 required beyond any resources of which he knows.

Bishop Rowe hopes to be back in Valdez in April, spend a few weeks at Sitka in May, and then leave for England by way of New York. The Rev. Dr. John B. Driggs wrote from Point Hope on November 14th. He had then just heard that the vessel carrying his year's supplies had been shipwrecked. He wrote: "It is slim living at the mission, but I will hold the work together and hope to pull through the winter all right." The Rev. John W. Chapman was heard from under date of December 27th. He reports himself in much better health; his assistants were well and the work at Anvik was going on regularly. Dr. Grafton Burke, who has been preparing for some time for work in Alaska, was appointed a missionary physician. For years Bishop Rowe has longed to have a medical missionary on the Yukon. For a distance of nearly 700 miles there is no physician. There are many places in need of one that are north and south from points on the Yukon. He was appointed.

Nine of the domestic bishops wrote with regard to appropriations, appointments, stipends, etc., and suitable action was taken.

The Bishop of Porto Rico is well satisfied with the hospital and what it is accomplishing at Ponce, but wishes that he might have more means so that its

charitable work may be extended and in order that they may be free from the burden they are carrying. The room and seating capacity for the school at San Juan are quite inadequate. Overcrowded with eighty-one children, they have refused fifteen others since Christmas. They are greatly in want of English text-books. Spanish-English primers are also needed. The bishop is hoping to move the school back into the basement of the church at an early day, to get more room and for sanitary reasons. He is hoping to buy more property in Mayaguez, where Mr. Bland says the future life of the mission depends upon extension, and continues: "To hold our own and progress we need a church building where we are now, and another mission in another part of the town. It must be a church building, or we will not succeed."

As shown by the letters from Bishop Restarick, the Honolulu work is constantly progressing. On a Sunday night in January the bishop had on the Cathedral premises a service with fifty Japanese men in attendance besides women. Another class of catechumens has been formed among them. The bishop has recently succeeded, after long negotiations, in securing title to an acre of land on which St. Andrew's Priory School, Honolulu, stands. The land is worth \$15,000, and the people locally have recently given nearly \$25,000 for the erection of a new building for the school.

Letters were received from the bishops in China and Japan. The arrangements concerning the consecration of one or more Japanese bishops, or perhaps coadjutors or suffragans, at an early day, are to be brought up in London in July and it was felt necessary that the American Church should be represented. The Right Rev. Dr. McKim was therefore asked to attend such conference. He will probably leave Tokyo in the latter part of May and be back in his district by September. A question being raised by the bishop as to the desirability of obtaining a Government license for

St. Margaret's School, the matter was referred to the bishop with power.

The Bishop of Kyoto wrote that the new buildings at Wakayama, where the Rev. Mr. Dooman is stationed, were all finished and the church will be consecrated as soon as the last bills are paid. It is likely that the Rev. Dr. I. H. Correll, on regular vacation, will come home by way of the Suez Canal in order to attend the Pan-Anglican Congress, as he has been requested to do by the bishop and the Japanese clergy of the district.

Bishop Aves has two posts for work among English-speaking people at present unfilled—Guadalajara and Aguas Calientes. The Rev. Harry G. Limric, recently of Texas, has taken up work in

Mexico. The Rev. Hector E. Clowes wrote from Chihuahua that his people have a very strong desire to place the mission on a permanent basis. They have purchased a building site of the value of 10,000 pesos. They now need gifts from outside or a loan at a low rate of interest; having which, they are quite sure that they could raise more among themselves.

The Board requested Mr. John W. Wood and Miss Julia C. Emery to attend the Pan-Anglican Congress in London.

The Standing Committee on Audit reported that they had caused the books and accounts of the Treasurer to be examined to the first instant and certified the same to be correct.

## ANNOUNCEMENTS CONCERNING THE MISSIONARIES

### Alaska

At the instance of Bishop Rowe Dr. Grafton Burke, of Dallas, Tex., was appointed by the Board of Missions at its meeting on March 10th as a missionary physician on the Yukon River.

At the same meeting, by request of the bishop, Miss Agnes Mabel Huntoon, of Chicago, was appointed under the Woman's Auxiliary United Offering as a missionary nurse, to serve at such station as the bishop may designate.

### Porto Rico

THE *Porto Rico Review* expresses its gratification that Bishop Van Buren has practically recovered from his recent illness, which confined him for some time to the Presbyterian Hospital in San Juan.

### The Philippines

THE appointment by Bishop Brent of Mr. Frederic Charles Meredith, of Boston, now in the senior class of the General Theological Seminary, to take effect upon his ordination to the diaconate, was approved by the Board on March 10th.

### Africa

INFORMATION has just been received of the ordination to the priesthood of the

Rev. John Frith and the Rev. C. C. Porte, in St. Peter's Church, Caldwell, on July 14th, 1907.

MISS KATHARINE LADOO, whose appointment was approved by the Board, reached Cape Palmas on July 28th. Miss Ladoo has been appointed principal of the Cape Palmas Orphan Asylum and Girls' School.

MISS NETTIE MAYERS, of British Guiana, who was also appointed by the Board as a teacher in that institution, arrived at Cape Palmas on February 9th.

### Shanghai

THE Rev. Cameron F. McRae and Miss Sarah Nicoll Woodward were married in St. John's Pro-Cathedral, Shanghai, on February 17th. Miss Julia H. Woodward, of The Philippine Mission, was married on February 27th to the Rev. John W. Nichols, of Shanghai.

MR. MILLIDGE P. WALKER sailed from Shanghai by the steamer *America Maru* on January 27th, arrived at San Francisco on February 19th and joined his parents in Melbourne, Fla., on the 28th of that month.

**Tokyo**

INFORMATION has been received from Bishop McKim of the death on February 10th, of the Rev. Sakko Kurubara, who was for many years a catechist and was ordained to the diaconate on March 11th, 1900. Four years ago he retired from active service as curate of All Saints' church, Tokyo, because of the infirmities of age; he being then seventy-four years old. The services at his funeral were conducted by the bishop, assisted by the Rev. J. A. Welbourn and the Rev. T. Minagawa.

**Kyoto**

MISS GEORGIANA SUTHON, whose departure from San Francisco was unexpectedly delayed, sailed by the steamer *Siberia* on March 10th.

MISS SALLY PERRY PECK sailed from Kobe by the steamer *Siberia* on February 9th and arrived at San Francisco on the 28th.

**Mexico**

UNDER the Woman's Auxiliary United Offering Miss Frances B. Affleck, now at the New York Training-school for Deaconesses, was appointed to do missionary work in the City of Mexico at the request of Bishop Aves.

OTHER assignments at the same meeting (March 10th) were as follows: The Rev. Efrain Salinas as principal of the *Escuela Vicente Guerrero*, Teloloapan; Señorita Paula Rivera as principal and Señora Rafaela Rivera as matron of the *Escuela Leona Vicario* at Teloloapan (the Señorita is one of the graduates of the National Normal School at Toluca); and, as teachers in the Mary Josephine Hooker Memorial School, Señorita Berta Barsuto, Señorita Esther Ortega, Señorita Natividad, Señorita Hernandez, Señorita Agripiana Camancho and Señorita Josefa Romero. The five last named are graduates of the Toluca Annex of the Hooker School.

**Canal Zone**

ARCHDEACON BRYAN sailed from Colon by the steamship *Finance* on March 20th, and arrived at New York on the 27th.

## MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published:

When no address is given, requests for the services of these speakers should be addressed to the Corresponding Secretary, 281 Fourth Avenue, New York.

*Department Secretaries*

Department 1. The Rev. J. DeW. Perry, Jr., 213 Wooster Street, New Haven, Conn.

Departments 4 and 7. The Rev. R. W. Patton, care of the Rev. C. B. Wilmer, D.D., 412 Courtland Street, Atlanta, Ga.

Department 6. The Rev. R. W. Clark, D.D., 720 Jefferson Street, Detroit, Mich.

Department 8. The Rev. L. C. Sanford, 1215 Sacramento Street, San Francisco, Cal.

*Alaska*

Miss Florence G. Langdon, of Fairbanks.

*China*

Mr. M. P. Walker, of St. John's University, Shanghai.

*Japan*

The Rev. George Wallace, of Tokyo.

*Work Among Negroes in the South*

The Rev. S. H. Bishop, Secretary of the American Church Institute for Negroes: 500 West 122d Street, New York.

The Rev. G. A. McGuire, of Arkansas. Address direct at 281 Fourth Avenue, New York.

The Rev. P. P. Alston, St. Michael's School, Charlotte, N. C. Address direct at 281 Fourth Avenue, New York.

Archdeacon Russell, of St. Paul's School, Lawrenceville, Va., is prepared to accept invitations whenever travel expenses can be provided. Address Lawrenceville, Va.



# THE WOMAN'S AUXILIARY

To the Board of Missions



A GARDEN FOR MISSIONARY POTATOES

## HOW THE AUXILIARY WORKS IN THE GOOD SHEPHERD MISSION

BY MRS. E. W. CHAPPELL

MY daughter and I came here late in October of 1906. We found a good schoolroom and to its furniture, through the kindness of a friendly parish, we were able to add a piano. My daughter is teacher, and there is a full school, wholly ungraded, of course. In order to make the most of the early years of the little children I assist by taking the beginners, one-third of the school, into the kitchen for a daily two hours' work. This gives them a double opportunity, and they progress rapidly in consequence. Thus my daughter is enabled to give individual attention to the score of older children, whose time in school is limited to about four months a year. The children are very attractive, and the mission means a good deal to them. But it is easier to secure parrot-like

work from them than to gain real mental effort. Among the older girls my daughter has a branch of the Junior Auxiliary, nine in number, who are now at work upon a quilt, and who follow the directions of the diocesan Junior secretary. I conduct a branch of the Woman's Auxiliary, numbering about sixteen. At the beginning I was puzzled how to occupy them. My wish is to have some instruction each time they meet, but this has to be very elementary, and there is a farther obstacle, in that nearly everyone comes with a baby in arms, and they are noisy enough always to divide attention and often to absorb it. Again I was resolved to have some work done, and again the babies presented obstacles, but finding quite a lot of stuff in the mission boxes, which could not be sold, I decided to make

carpet rag rugs. One of the women had a hand loom; others dyed some of the rugs with barks and herb juices; I also did some dyeing with diamond dyes, and we have made about twenty rugs.

When spring opened it occurred to me, as the women all make gardens, they could raise a few special hills of "missionary" potatoes; so with quite a ceremony and quite a sermon I presented each woman with seven potatoes from the mission pantry, and each was to plant and water and pray for an increase. Altogether, when the time came to send our part for the United Offering in Richmond, the amount was \$13.50 coming from sale of rugs (\$1.25 each), potatoes, and the gathering in of occasional coppers. We were all delighted and astonished, and mean to continue our occupations throughout the year. Although they have never studied geography, my women have an interest in China quite disproportioned to their knowledge, for I read them letters from my friend, Deaconess Hart, in Hankow. Again, though they have but faint and dim notions of the greatness of their native land, they watch me drop the pennies coming from an isolated Churchwoman in Nebraska, who, cut off from Church associations by the limitless stretch of ranch prairie, sends her mite to *us*, and works and prays at the time of our meetings. Again, the reality of Church fellowship is brought to them as I show pictures from *The Churchman* and read letters from the woman in Western New York, through whose thoughtfulness we receive that periodical.

This is very hopeful work and the meetings are enjoyable. Sometimes I serve tea and cakes, sometimes read from Dean Hodges's "When the King Came." Before our Christmas celebration of the Holy Communion I called a meeting of the Auxiliary, and put a Prayer Book in the hands of each one, open at the Communion Service. In the simplest way possible, I tried to unfold some of the meaning of that service to



"ONE OF THE WOMEN HAD A HAND LOOM"

them, and closed the lesson by questions, not requiring answers, in the way of self-examination, and then by prayer. Several of them came to me afterwards, and whispered their thanks for the lesson.

## WHO WILL SEND -EASTER FLOWERS?

BUT, "What wont she be asking for next?" I think I hear someone exclaim when I mention my newest desire for the work. Well, it is paper flowers or immortelles. At Easter, when the weather permits, we have a service in the cemetery. For days before, the people are busy making the graves neat, and often marking with pebbles the initials of those lying there, or crosses. Last Easter a few had paper flowers for decorating, and others brought from the town stores artificial flowers. Natural flowers are of course out of the question, and the paper ones give a cheerful aspect to the place, and satisfy the desires of the people to have something decorative. A few years ago yards of bright calico were used, and colored candies and oranges, which of course we had to discourage. I wonder whether some "shut-in" wouldn't enjoy fashioning paper flowers for this purpose? They could be removed after the service and

kept for future Easters, or used, some of them, at funerals. I have a few house plants from which we use the blossoms, when there are any, to place on the coffins at funerals, and in the summer there is no trouble about having natural flowers. But in the winter I am sel-

dom able to find any on our plants. Then a spray of green and a few white or violet flowers in paper are far better than nothing. During the past few weeks my sister has made for each coffin a wreath of evergreen, brightening it with a few colored immortelle blossoms.



THROUGH AN OSAKA STREET, ON THE WAY TO THE SOKWAI OF  
THE NIPPON SEI KOKWAI

## A SOKWAI OF THE NIPPON SEI KOKWAI

WHEN Bishop Partridge was returning to Kyoto he left with us a letter lately received from Miss Bull, President of the Kyoto Branch of the Woman's Auxiliary, suggesting a plan for an Auxiliary meeting, in which not only the women of the American Church Mission in Japan, but those of the English Mission also, shall be represented, together with the women of the *Nippon Sei Kokwai*, the Church in Japan.

In April there will be a meeting of the Church, held at Osaka, and the wife of the English Bishop of Osaka Diocese is eager to have a general meeting of the women at or near the same time. Miss Bull says: "I, who can never forget the joy of that first meeting, nine years ago, when Mrs. McKim gathered



AN OFFICER OF THE KYOTO BRANCH



us together, am seconding Mrs. Foss's motion with all the power I can, in the hope that our American bishops will sanction the project. There are four diocesan branches of the Auxiliary now, for Kyushu, the English diocese under Bishop Evington, has organized and held its first annual meeting. Mrs. Foss has been talking over her project with some of the South Tokyo ladies, and hopes that delegates to a general meeting will come from there; and Mrs. Komiya, the treasurer of our own branch in Tokyo, wishes to have that represented at such a meeting. We hope that two delegates from each diocese may come, meeting the first afternoon for a discussion of subjects of general interest; on the next morning having the morning service with sermon and Holy Communion and offering for missions; a luncheon at noon, and a general meeting in the afternoon with short addresses. The Osaka and Kyoto branches can hold their business meetings afterward, separately.

"I am acting with Mrs. Foss as a committee to communicate with the different dioceses, and hope that one result may be that the two dioceses which have not yet organized Auxiliaries may be led to do so; that the women of the different dioceses may be drawn nearer even than they were nine years ago at Tokyo, and feel more that the Church is one; and that the Churchwomen here in Kyoto and Osaka may receive the inspiration and joy which such a gathering would bring."

Miss Bull adds: "I feel very happy that the branches in the dioceses under the English bishops are being organized on the model of our American Auxiliary, the adaptability of which I realize, more and more, as I see its principles worked out again here. Mrs. Evington wrote me that the letters which she received from our two dioceses, describing our methods, were of the greatest use to them in organizing in Kyushu."

## THE JUNIORS

**T**HURSDAY, February 20th, was Junior day at the Church Missions House. It was the occasion of the usual monthly conference, but the conduct of the conference had been handed over to the Juniors, and Miss Lewis, Junior Secretary of the Pennsylvania branch, presided. For the first half-hour the usual routine of the conference went on. The officers reported: From Central Pennsylvania, increased efforts to unite the branches in their work; from Massachusetts, recent meetings for girls who should be interested and trained to be Junior leaders; from Newark, a normal study class, each member pledged to teach; from New Jersey, a devotional circle, each member of which promises to spend fifteen minutes daily during Lent in reading from the Life of Our Lord, thinking over what she has read, deciding upon something to do, after His example. Last year this circle numbered thirty. From New York came an experience of cheer and help given a missionary through friendly correspondence; from Pennsylvania, an account of an overflowing meeting in a large hall in Philadelphia, for an illustrated lecture by Archdeacon Stuck.

At eleven the Junior conference opened. Miss Lewis announced that she had divided the time into four parts, asking different Junior officers to speak for five minutes each on different subjects.

### *Topic 1: Devotional Services for the Juniors.*

Upon this first topic reports were made from New York, where the year's work is always begun by a Corporate Communion for the Junior officers, many of the parish branches following the custom. In the study classes prayer for the work and workers being studied is constantly used. The chairman calls the leaders together to pray for the Juniors. An intercessory service is held at the close of the month-

ly meeting. In Lent a devotional and educational class, it is hoped, will be conducted. In these ways the Juniors are trained to understand that Junior work is something beside sewing, and Junior leaders learn they can help only by living very near to Christ. The Newark Juniors begin their season with an hour's devotion and instruction, and hope to have a day's retreat during Lent. In Pennsylvania they have had a weekly Bible-class this season, and hope for a Quiet Afternoon some time during Lent. In Massachusetts they hope to introduce an intercessory service.

*Topic 2: The Junior Apportionment and the United Offering.*

The Treasurer of the Pennsylvania Juniors read a letter sent out by her to the parish branches, explaining the Junior Apportionment, and a letter from West Texas, describing the Junior methods there; while the United Offering Treasurer of the New York Juniors read a paper telling of the methods with regard to that. These papers will be printed in the Open Corner of THE YOUNG CHRISTIAN SOLDIER. In Massachusetts a Christmas thank-offering is suggested to each Junior for the United Offering. In Central Pennsylvania, an appeal asking for pledges is sent out.

*Topic 3: How to Get Junior Representatives Together.*

In New Jersey four half-day meetings are held each year, the service (generally at 2:30 P.M.) and addresses in the church being followed by a conference in the parish house, with five-minute papers. Offerings at the first three meetings are given to the speaker; at the last meeting some one in the diocese is invited, and the collection pays expenses of the four meetings. There is a central committee of the older girls to prepare packages of missionary literature. The lack—the not getting at the young women. In Newark there are three large meetings each year, with speakers, and conferences of two or three hours. An evening conference is being tried to reach girls employed during the day. In Central Pennsylvania the scattered dio-

cese, long distances, expenses of traveling prevent frequent meetings. There is an annual meeting only. There is but one Junior officer, who works in close relation to the officers of the Woman's Auxiliary. The great difficulty is to find competent Junior directresses.

*Topic 4: Difficulties and Opportunities.*

A new Massachusetts officer said that the first thing in Junior work is the training of workers. The money side should not be emphasized too much. There should be more study, and this would help solve the problem where the new worker is to come from. From New York a first impression was the remarkable possibility and inherent power among the Juniors; the sense that the work begins with the smallest children, so educating them that it may be the natural thing for them to know they themselves are missionaries, impressing this on the older girls, teaching that prayer is the natural service of Missions; not an outside force, but an inner power. From Massachusetts came the suggestion of knowing the colleges and schools within one's diocese, visiting and telling students of the Junior work, and from Newark the story of a college girl who from a Mission Class went to Vassar, and is teaching such a class there. The Secretary closed the conference with remarking upon the generosity of the Junior Department in lending its officers to visit in other dioceses than their own, to establish and strengthen work as needed.

The branches represented were: Connecticut, two officers (one Junior); Central Pennsylvania, one (Junior); Long Island, two; Massachusetts, four (two Juniors); Newark, four (one Junior); New Jersey one (Junior); New York, nine (three Juniors); Pennsylvania, four (two Juniors).

From 2:30 to 3:30 Miss Sturgis, Educational Secretary of the Massachusetts branch and its Junior Department, gave a review of the Acts and the Epistles in their missionary aspect, and so the Junior day closed.



IN THE MISSIONARY'S GARDEN

## THE KINDERGARTEN AT WAKAMATSU

BY MARION MADELEY

**A**FTER months of searching for a more suitable place, our kindergarten began its existence in an old shop. The low ceiling was black with the smoke of many winters, and the sunlight never entered there; the mats were musty and old; very forlorn everything looked when we rented it. But we made the most of paste-pot and paper, put new mats on the floor, and prayed for some better place.

Curious and shy the children came in, at first clinging to their nurse's or mother's hands, but soon they were quite willing to leave their protection. The few square yards of bare earth, surrounded by a high fence and boasting of one lone persimmon tree, was not ideal for a playground, but it was better than the street, and more and more the children came, until we had reached our limit and had to begin a waiting list.

Dr. Lloyd thought our kindergarten housing the worst he had seen, but was much pleased with the open piece of land

with its south front, waiting for the bright, sunny kindergarten that is to be built as soon as the Church sends the money. He said: "Of all the kindergartners I have seen, yours seems to enter most fully into the spirit of it. She will be a success." And so she has proved. Mothers as well as children are won by her sunny ways and helpful ideas. She is a young widow, daughter in a household of Christian Japanese. After their conversion, quite contrary to custom, they made her free to marry again or not as she chose. She chose to work for the Master in the kindergarten. While we were on furlough she prepared for the work, and although the time was too short to give her a thorough training, still she made good use of her opportunity, and my knowledge of kindergarten principles and methods is available, so we get on very well. Her bright face tells of peace. She carries good cheer with her wherever she goes, winning all hearts. One sunny day she brought the children up to the garden





OUR KINDERGARTNER

belonging to the mission property. Here you see them, boys at the tug-of-war, girls in a ring game, the same joyous child world we know at home. How I wish they could be as happy always! We are doing what we can to teach them the secret of all joy and happiness, and if you could see their rapt little faces on Sunday morning, as Imamura San tells them of the Father in Heaven, I think you would agree with me they are learning.

We have now found another shop room for our kindergarten, larger and better than the last, but still no sunlight ever enters. We are on the public street, with only paper *shoji* between us and it. A wet finger makes a hole large enough to see through, and it is no uncommon sight to see a score or more of black eyes peering in upon what we are doing.

The homes of all our children are now open to us for calling, and their mothers, these only, so far among the non-Christian women, seem accessible to us in this city. The mothers' meeting will draw us together, and we hope in time to reach their hearts with the Gospel message.

## THE MARCH CONFERENCE

THE conference on Thursday, March 19th, was opened by the Rev. Egerton Ryerson, a passing visitor through New York, representing the Japan Church Literature Fund. Mr. Ryerson read the prayers, and presented this work, which is for the purpose of providing good books in the language of the people to the Church of Japan, and which is warmly endorsed by Bishop McKim, of Tokyo.

After this address the roll was called, with a representation of—Long Island, three officers; Newark, four; New York, thirteen; Oklahoma, one; Pennsylvania, one; Western Massachusetts, one; and two visitors from Southern Virginia.

Mrs. Sawyer, president of the Newark branch, opened the conference upon missionary study, which, in its revival and enlarged aspect, beginning so largely as it has done among the Juniors, she says, commends itself to the older women: first, as bringing them back to the recognition of the simplicity of the spiritual life, and secondly, as a preparation for the call—sure to come to many of them—to give their children to mission work.

Mrs. Sawyer asked Miss Lewisson, librarian of the Western Massachusetts branch, to tell of the work of the Missionary Lending Library, which is circulated among the small parishes in the small towns of that rural diocese. To this library of books are added Manila envelopes containing leaflets on the different missionary districts, maps, pictures mounted on cardboard, and such curios as Chinese *cash*, a Japanese doll dressed as a student in St. Agnes's, Kyoto, a bead purse from South Dakota, etc. These things are circulated as a free loan, about 1,000 books going to some fifty parishes, and all expenses so far have been met in the parish in which the idea originated. The cost of such a travelling library is about \$8; a

Junior library, consisting chiefly of the publications of the Church Missions Publishing Company, with a few books, has been added to the others.

After Miss Lewisson's interesting and suggestive talk Miss Lindley and Miss Delafield of New York, spoke; the first upon the different attitude toward study classes from that of a few years since, and the contrast she had noticed in attending the Junior meetings, where at first a Junior member would not know what the meeting was for, or why she was going to it; while now the Juniors are ready to answer all questions and can themselves teach newcomers. Miss Lindley said that the experience of a diocese where normal classes are just being introduced, of the difficulty to persuade rectors to have them, was once familiar in New York, but that time had overcome it there. She laid the emphasis upon the normal class and its widespread influence in sending out trained teachers, mentioning one New York teacher who must, indirectly, have reached a thousand persons through her work. She dwelt on the tremendous power for spiritual inspiration to the individual students in the class, and the drawing one's self nearer to unseen things. She touched upon two dangers: that the class might become simply a fad, or an intellectual enjoyment, only; or result in seeing—and doing nothing. The remedy for this should be the closing of all classes with prayer for definite work which had been studied, for the workers, the people among whom they labor, for the class itself. With such an end to the lessons the question will surely come to each member, "What shall I do?" And every leader of a class will find that she must give to herself the reason for her own decision to go or stay. Miss Lindley reported upon classes, in addition to those studying China, which are studying the Bible in the same way, one or two members of a class of this kind having begun to teach other classes from the Gospel according to St. Matthew, learning there what

Christianity means to us and how to bring it to other people.

Miss Delafield reported a class made up of women interested in charitable and philanthropic works, but knowing nothing of mission study, who had come rather from curiosity than any other motive, and yet at the close of this class three members sent gifts for foreign mission work, and another said that she has always heretofore stood against foreign missions and now should always speak in their behalf. Another fruit of this class was that a member asked that a Bible-class for her daughter and some of her friends might be formed, which was done, the class being conducted with a membership of ten girls. This missionary study seemed definitely to bring home to the members of the class the question, What does my Christianity mean to me?

Miss Snowden, a Junior officer from Maryland, reported a normal class of fifteen members, who are teaching fifteen classes, the hope of one volunteer from the class and another Maryland volunteer to enter the Philadelphia Training-school another season.

In the afternoon two classes were held: one a normal class by Miss Hubbard, of Pennsylvania, on "The Religions of China." This class was composed of teachers of classes in Long Island, Newark and New York, and was conducted in a very spirited manner, the members of the class exchanging ideas with great ease and rapidity, showing that they had given thought and study to the subject before them. A primary class followed, conducted by Miss Payson, of New York, with a dozen or more children from an East Side chapel; the subject being "The Life of the Chinese Girl."

## A CHANGE OF DATE

BY vote of the March Conference, the Conference for April will be held on Thursday, the 30th, at 10:30 A.M. Subject, "The Personal Offering."

# ACKNOWLEDGMENT OF OFFERINGS

Offerings are asked to sustain missions in twenty-six missionary districts in the United States, Africa, China, Japan, Mexico and Cuba; also work in the Haitien Church and in Brazil; in forty dioceses, including missions to the Indians and to the Colored People; to pay the salaries of twenty-eight bishops, and stipends to 1,530 missionary workers, and to support schools, hospitals and orphanages.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George C. Thomas, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Domestic and Foreign Missionary Society acknowledges the receipts of the following from February 1st, to March 1st, 1908.

• Lenten and Easter Offering from the Sunday-school Auxiliary.

NOTE.—The items in the following pages marked "Sp." are Specials which do not aid the Board in meeting its appropriations. In the heading for each Diocese the total marked "Ap." is the amount which does aid the Board of Missions in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

## Home Dioceses

### Alabama

Ap. \$23.55

BIRMINGHAM—Rev. Thomas G. Beard, Gen.	5 00
JACKSONVILLE—St. Luke's: Dom.	1 05
REPTON—Edward S. Gilfillan, Frn.	10 00
TALLADEGA—St. Peter's: Gen.	7 50

### Albany

Ap. \$404.77; Sp. \$146.24

ALBANY—Holy Innocents': Wo. Aux., Sp. for Tanana Mission, Alaska...	1 00
St. Peter's: Colored, \$52.83; Wo. Aux., Sp. for Tanana Mission, Alaska, \$13.	65 83
"Friends," Sp. for Bishop Brent, Philippine Islands.....	20 00
Kate G. Childs, Gen.	10 00
"A Friend," Anking Hospital Fund, Hankow	5 00
ATHENS—Trinity Church: Dom. and Frn.	8 10
CAMBRIDGE—St. Luke's S. S.: St. Paul's College, Tokyo.....	12 00
CHARLTON—St. Paul's: Wo. Aux., Sp. for Tanana Mission, Alaska.....	1 00
COOPERSTOWN—Christ Church: Wo. Aux., Sp. for Tanana Mission, Alaska.....	5 00
GILBERTSVILLE—Christ Church: Wo. Aux., Sp. for Tanana Mission, Alaska.....	1 00
GLOVERSVILLE—Christ Church: Gen.	15 09
GREENVILLE—Christ Church S. S.: Gen.	50
HUDSON—Christ Church: Wo. Aux., Sp. for Bishop Griswold, Salina, \$25; Sp. for Tanana Mission, Alaska, \$10.....	35 00
ILION—St. Augustine's: Gen., \$30; Sp. for Bishop Spalding, Utah, \$4.94; Wo. Aux., Sp. for Tanana Mission, Alaska, \$5.....	39 94
JOHNSTOWN—St. John's S. S.: Sp. for bed in Soochow School, Shanghai..	7 30

LUZERNE—St. Mary's: Gen.	6 00
ONEONTA—St. James's: Frn.	10 25
SALEM—St. Paul's: Wo. Aux., Sp. for Tanana Mission, Alaska.....	1 00
SCHENECTADY—St. George's S. S.: Sp. for two beds for the boys' school at Soochow, Shanghai, \$14; Wo. Aux., Sp. for Tanana Mission, Alaska, \$5..	19 00
SCHUYLERVILLE—St. Stephen's: Gen.	5 00
SPRINGFIELD CENTRE—St. Mary's: Wo. Aux., Sp. for Tanana Mission, Alaska	5 00
TROY—Holy Cross: Wo. Aux., Sp. for Tanana Mission, Alaska.....	10 00
St. Paul's: Gen., \$250; Wo. Aux., Sp. for Tanana Mission, Alaska (of which from married branch, Girls' Friendly Society, \$3), \$8.....	258 00
VALLEY FALLS—Wo. Aux., Sp. for Tanana Mission, Alaska.....	3 00
WALTON—Christ Church: Wo. Aux., Sp. for Tanana Mission, Alaska...	5 00
WATERFORD—Grace: Wo. Aux., Sp. for Tanana Mission, Alaska.....	2 00

### Arkansas

Ap. \$15.00

NEWPORT—St. Paul's: Wo. Aux., Gen.	15 00
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### Atlanta

Ap. \$97.76

ATLANTA—Church of the Epiphany: Dom. and Frn.	15 00
St. Philip's: Brazil.....	23 85
Convocation, Wo. Aux., Bishop Kinsolving's work, Southern Brazil....	58 91

### California

Ap. \$103.54

FRESNO—St. James's: Guild, salary of Rev. J. W. Nichols, Shanghai.....	5 00
OAKLAND (EAST)—Advent: Wo. Aux., salary of Rev. J. W. Nichols, Shanghai.....	10 00
SAN FRANCISCO—Good Samaritan: Gen.	25 00
St. Luke's: Salary of Rev. J. W.	



Nichols, Shanghai.....	14 54
Miss B. E. Smith, salary of Rev. J. W. Nichols, Shanghai.....	15 00
SAN JOSE— <i>Christ Church</i> : Dom.....	12 00
STOCKTON— <i>St. John's</i> : Frn.....	13 90
TUOLUMNE— <i>St. Michael's</i> : Gen.....	1 10
MISCELLANEOUS — Rt. Rev. W. F. Nichols, D.D., salary of Rev. J. W. Nichols, Shanghai.....	7 00

### Central New York

Ap. \$236.24; Sp. \$11.70

BINGHAMTON— <i>Christ Church</i> S. S.: Sp. for school in Soochow, Shanghai.....	4 63
<i>Church of the Good Shepherd</i> S. S.: Sp. for school in Soochow, Shanghai.....	2 38
Trinity Church S. S.: Sp. for school in Soochow, Shanghai.....	4 69
CLARK MILLS— <i>St. Mark's</i> : Dom.....	11 95
HAMILTON— <i>St. Thomas's</i> : Frn.....	3 90
MEXICO— <i>Grace</i> : Dom. and Frn.....	5 50
OWEGO— <i>St. Paul's</i> : Dom., \$5; Frn., \$7.....	12 00
SYRACUSE— <i>Grace</i> : Gen.....	6 40
UTICA— <i>Trinity Church</i> : Gen.....	24 11
"A Friend," Gen.....	26 54
WATERVILLE— <i>Grace</i> : For Missions in Japan.....	15 84
MISCELLANEOUS — Branch Wo. Aux., Gen.....	120 00
Offering from the service on February 5th, Gen.....	10 00

### Central Pennsylvania

Ap. \$326.89; Sp. \$52.00

ALLENTOWN—John S. Romig, Gen.....	9 00
CARBONDALE — <i>Trinity Church</i> : Wo. Aux., Sp. for St. John's Mission, Logan, Utah.....	5 00
EASTON— <i>Trinity Church</i> : Gen.....	55 00
FRACKVILLE— <i>Christ Church</i> : Gen.....	5 33
JONESTOWN— <i>St. Mark's</i> : Dom., \$5.86; Frn., \$5.70.....	11 56
MONTROSE— <i>St. Paul's</i> S. S.: Gen.....	1 00
POTTSVILLE— <i>Trinity Church</i> : Dom., \$100; Frn., \$100; Miss Bannon, Wo. Aux., for Miss Langdon's work, Fort Yukon, Alaska, \$5; Sp. for Bishop Rowe's Hospital Fund, Alaska, \$2.....	207 00
SCRANTON— <i>St. Luke's</i> : Wo. Aux., for Bishop Kinsolving's work in Brazil, \$15; Sp. for Rev. W. S. Claiborne, Tennessee, \$10.....	25 00
SOUTH BETHLEHEM— <i>Church of the Nativity</i> : Wo. Aux., for Miss Langdon's work, Alaska, \$25; Sp. for Bishop Rowe's Hospital Fund, Alaska, \$10.....	35 00
MISCELLANEOUS — Reading Archdeaconry, Wo. Aux., Sp. for Bishop Rowe's motor-boat, Alaska.....	25 00

### Chicago

Ap. \$1,160.45; Sp. \$98.44

ALGONQUIN— <i>St. John's</i> : Frn.....	2 00
BELVIDERE— <i>Trinity Church</i> : Gen.....	3 50
BERWYN— <i>St. Michael and All Angels'</i> : Gen.....	7 39
CHICAGO— <i>Advent</i> : Gen.....	8 32
<i>All Saints'</i> : Wo. Aux., Gen.....	1 00
(EDGEWATER)— <i>Atonement</i> : Gen.....	9 19
<i>Epiphany</i> : Wo. Aux., Gen., \$5; Choir Boys' S. S. class, for the day-school for boys at Ichang, Hankow, \$7.....	12 00
<i>Grace</i> : Dom. and Frn., \$254.75; Honolulu, \$5; Wo. Aux., Sp. for Boone College Library, Hankow, \$10.....	269 75
<i>Church of Our Saviour</i> : Gen.....	38 79
<i>Church of the Redeemer</i> : Wo. Aux., Gen.....	10 00
(HEIGHTS)— <i>St. Ambrose's</i> : Gen.....	5 25

<i>St. Barnabas's</i> : Support of Bible-woman, Wusih, Shanghai, \$12.17; Sp. for St. Andrew's Mission, Genoa, Nebraska, \$12.18; Sp. for Holy Trinity Orphanage, Tokyo (of which Communion Alms, \$2.78), \$5.....	29 35
<i>St. Chrysostom's</i> : Gen., \$13.50; Miss Clara M. White, for work in Japan, \$1.....	14 50
<i>St. Edmund's</i> : Gen. (of which Wo. Aux., \$1).....	4 55
(CHICAGO LAWN)— <i>St. Elizabeth's</i> : Dom. and Frn.....	2 18
(GRAND CROSSING)— <i>St. George's</i> : Gen.....	5 20
<i>St. James's</i> : Frn., \$139.20; Wo. Aux., Gen., \$20.....	159 20
(SOUTH)— <i>St. Jude's</i> : Gen.....	3 06
<i>St. Luke's</i> : Gen.....	5 85
<i>St. Margaret's</i> : Dom. and Frn., \$3.61; S. S. Gen., \$1.92.....	5 53
<i>St. Paul's</i> : For Rev. Mr. Wallace's work in Tokyo.....	5 00
(ROGERS PARK)— <i>St. Paul's-by-the-Lake</i> : Gen.....	84 70
<i>St. Peter's</i> : Gen.....	230 00
<i>St. Simon's</i> : Dom. and Frn., \$1.04; Wo. Aux., Gen., \$3.....	4 04
Mrs. Henry J. Reilly, Sp. for Dr. Driggs, Alaska.....	5 00
DUNDEE— <i>St. James's</i> : Gen.....	5 42
EVANSTON— <i>St. Luke's</i> : Dom. and Frn., \$14.75; missions in Oklahoma, \$3; Frn., \$42.70.....	60 45
<i>St. Mark's</i> : Gen., \$128; T. C. Moore, for Church work abroad, \$1.....	129 00
FAIRBURY— <i>St. Matthias's</i> : Gen.....	2 00
GALENA— <i>Grace</i> : Wo. Aux., Gen.....	2 00
GLEN ELLYN— <i>St. Mark's</i> : Gen.....	4 60
HIGHLAND PARK— <i>Trinity Church</i> : Gen. (of which Wo. Aux., \$2).....	70 00
HINSDALE— <i>Grace</i> : Frn.....	36 93
JOLIET— <i>Christ Church</i> : Wo. Aux., Sp. for starving Chinese.....	1 00
KANKAKEE— <i>St. Paul's</i> : Dom. and Frn.....	39 65
LA GRANGE— <i>Emmanuel</i> S. S.: Frn.....	6 17
LAKE FOREST— <i>Church of the Holy Spirit</i> : Dom., \$25; Gen., \$11.65.....	36 65
LASALLE— <i>Episcopal Church</i> : Gen.....	2 25
LOCKPORT— <i>St. John's</i> : Dom. and Frn.....	7 75
MANHATTAN— <i>St. Paul's</i> : Gen.....	7 00
MAYWOOD— <i>Church of the Holy Communion</i> : Gen.....	5 17
MORGAN PARK— <i>Church of the Mediator</i> S. S.: Dom. and Frn.....	10 93
NEW LENOX— <i>Grace</i> : Gen.....	2 50
NORWOOD PARK— <i>St. Alban's</i> : Gen.....	3 50
OAK PARK— <i>Grace</i> : Dom., \$73.88; Frn., \$73.87; Wo. Aux., Gen., \$5; S. S., for Tokyo, Japan, \$9.92.....	162 67
PARK RIDGE— <i>St. Mary's</i> : Gen.....	9 25
STERLING— <i>Grace</i> : Gen.....	20 00
SYCAMORE— <i>St. Peter's</i> : Gen.....	8 34
WAUKEGAN— <i>Christ Church</i> : Gen.....	82 60
WESTERN SPRINGS— <i>All Saints'</i> : Dom. and Frn.....	2 00
WHEATON— <i>Trinity Church</i> : Gen.....	7 10
MISCELLANEOUS—Wo. Aux., Sp. for Boone College Library, Wuchang, Hankow.....	26
Junior Aux., Gen.....	3 35
Babies' Branch, Gen., \$10; "Catherine Anderson" cot, Elizabeth Bunn Memorial Hospital, Wuchang, Hankow, \$30; Sp. for Akita Kindergarten, Tokyo, Japan (of which for support of a teacher, \$25), \$50; Sp. for Emergency Fund, White Rock, Utah, \$10; Sp. for "Little Helpers" bed, St. Agnes's Hospital, Raleigh, North Carolina, \$5.....	105 00

### Colorado

Ap. \$329.76; Sp. \$8.21

CANON CITY— <i>Christ Church</i> : St. Elizabeth's Junior Aux., toward support of a teacher in Japan.....	5 00
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COLORADO SPRINGS—Grace: For account of Alaskan Mission at Valdez..	36 95
St. Stephen's: Dom. and Frn., \$188; for work of Bishop Rowe, Alaska, \$25 .....	213 00
DENVER—All Saints': Gen.....	5 00
St. Barnabas's: Junior Aux., Sp. for Bishop Brent's work, Philippine Islands .....	8 21
St. Stephen's: Dom. and Frn.....	65 00
LA JUNTA—St. Andrew's: Frn.....	2 00
PUEBLO—Holy Trinity Church S. S.: Gen. ....	2 81

### Connecticut

Ap. \$1,602.09; Sp. \$311.38

BRANFORD—Trinity Church: Gen.....	82 66
BRIDGEPORT—St. John's: "Glover Sanford" memorial scholarship, St. Margaret's School, Tokyo.....	12 50
CANAAN—Christ Church S. S.: Gen.....	2 00
DANBURY—St. James's S. S.: Sp. for bed in Soochow School, Shanghai.....	7 00
DANIELSON—St. Alban's: Dom., \$2.50; Frn., \$5.75.....	8 25
EAST HADDAM—Mrs. F. C. H. Wendel, Colored.....	1 00
HARTFORD—St. John's: Dom.....	93 50
MERIDEN—St. Andrew's: Wo. Aux., Sp. for Bishop Rowe, Alaska.....	10 00
Benjamin Page, Sp. for Church Extension Fund, Porto Rico.....	1 00
MIDDLETOWN—Holy Trinity Church: Dom., \$38; Gen., \$78.62.....	116 62
St. Luke's: Gen.....	65 28
NEW HAVEN—Ascension: Bishop Rowe's work, Alaska.....	4 00
St. Paul's: "St. Paul's Cathedral, Knights of King Arthur," Sp. for Church Extension Fund, Porto Rico.....	3 00
NEW MILFORD—St. John's: Gen.....	100 00
NEWTOWN—Trinity Church: Frn.....	35 34
NORWICH—St. Andrew's S. S.: Gen.....	1 75
OXFORD—St. Peter's: Dom.....	3 75
POMFRET—Christ Church: Dom. and Frn.....	106 80
ROCKVILLE—St. John's: Gen.....	7 00
SAYBROOK—Grace: Dom., \$12; S. S., Gen., \$10.....	22 00
STAMFORD—St. John's: Dom., \$200; Colored, \$100; Indian, \$50; Frn., \$100; Hooker School, Mexico, \$12; Gen., \$100; Sp. for Bishop Rowe, Alaska, \$1.80.....	563 80
TORRINGTON—Trinity Church: Gen.....	112 77
WALLINGFORD—St. Paul's: Sp. for "Margaret Elizabeth Tibbits, Charles Henry Tibbits, Jr., and St. Paul's, Wallingford," scholarship, Asheville.....	30 00
WAREHOUSE POINT—St. John's: Frn.....	46 70
WATERBURY—St. John's: Dom., \$50; Alaska, \$26.31; Frn., \$82.82; Gen., \$24.04; Sp. for Dr. Driggs, Alaska, \$8.58.....	191 75
WEST HARTFORD—St. James's: Dom.....	35 00
MISCELLANEOUS—Wo. Aux., Sp. for Bishop Graves, Shanghai.....	200 00
Littlefield Archdeaconry of Connecticut, Sp. for education of a Colored student for the ministry, South Carolina .....	50 00

### Delaware

Ap. \$172.96

LEWES—St. Peter's: \$13.92, S. S., \$2.57, Dom. and Frn.....	16 49
LONG NECK—Trinity Chapel: Gen.....	5 00
MILLSBORO—St. Mark's: Gen.....	10 00
WILMINGTON—St. Andrew's: Dom., \$139.47; Alaska, \$2.....	141 47

### Duluth

Ap. \$62.45

BEAULIEU—Epiphany: Gen.....	6 25
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BRECKENRIDGE—St. Paul's: Gen.....	3 40
DULUTH—St. Paul's: Wo. Aux., Colored work, Raleigh, North Carolina.....	25 00
HIBBING—Christ Church: Gen.....	9 50
ROYALTON—Grace: Gen.....	8 75
TWIN LAKE—Samuel Memorial: Gen.....	5 00
WILLOW RIVER—St. Jude's: Gen.....	4 55

### East Carolina

Ap. \$35.00; Sp. \$2.50

EDENTON—St. Paul's: Wo. Aux., Gen., M. Makely, Sp. for Church Extension Fund, Porto Rico.....	17 00
GOLDSBOROUGH—St. Stephen's: Wo. Aux., Japan.....	2 00
KINSTON—Miss Dora Miller, Frn.....	2 00
WASHINGTON—St. Peter's: Wo. Aux., Japan .....	4 00
WILMINGTON—St. John's: Wo. Aux., Japan .....	5 00
MISCELLANEOUS—Mrs. A. A. Wilson, in memory of Bishop Watson, Gen.....	5 00

### Easton

Ap. \$18.75; Sp. \$16.00

CECIL CO. (ELKTON)—Trinity Church: Gen.....	6 50
(ANDOVER)—St. Andrew's Memorial: Gen.....	25
KENT CO. (SHREWSBURY)—Wo. Aux., Bishop Hare's Indian School, South Dakota, \$5; Sp. for Christ School, Arden, Asheville, \$5; Sp. for Good Shepherd Hospital, Fort Defiance, Arizona, \$10.....	20 00
QUEEN ANNE'S CO. (CENTREVILLE)—St. Paul's: Gen.....	7 00
TALBOT CO. (EASTON)—Christ Church: Wo. Aux., Sp. for Good Shepherd Hospital, Fort Defiance, Arizona.....	1 00

### Florida

Ap. \$0.73; Sp. \$35.60

FERNANDINA—St. Peter's: Wo. Aux., Sp. for Miss Thackara, Arizona.....	35 60
PENSACOLA—St. Katharine's: Gen.....	73

### Fond du Lac

Ap. \$83.11

FOND DU LAC—St. Paul's Cathedral: Dom. and Frn.....	81 11
NEILSVILLE—St. Luke's: Gen.....	2 00

### Georgia

Ap. \$46.55

AUGUSTA—Church of the Good Shepherd: Junior Aux., "A Christmas offering," for Ingle Memorial Hall, Boone College, Wuchang, Hankow.....	8 00
St. Paul's: Wo. Aux., Tanana, Alaska.....	5 00
BRUNSWICK—St. Mark's S. S.: Gen.....	6 63
DARIEN—St. Cyprian's: Education of candidates for ministry, 50 cts.; Colored, 65 cts.; Indian, 45 cts.; Deaf-Mutes, 50 cts.; Frn., 50 cts.; Gen., 80 cts.....	3 40
THOMASVILLE—Church of the Good Shepherd: Frn.....	4 50
St. Thomas's S. S.: Gen.....	3 50
WAYCROSS—Grace: Gen.....	15 52

### Harrisburg

Ap. \$267.36; Sp. \$47.00

CARLISLE—St. John's: Junior Aux., Sp. for "Ida Buchanan" scholarship, Sewanee, Tennessee, \$5; Sp. for Bishop Kinsolving, Brazil, \$2; Sp. for Bishop Spalding, Utah, \$2.....	9 00
CHAMBERSBURG—Trinity Church: Dom., \$14.60; S. S., Gen., \$1.50.....	16 10
HARRISBURG—St. Stephen's: Gen.....	47 17
LANCASTER—St. James's: Dom., \$184.37; Sp. for Alaska, \$25.....	159 37

LOCKHAVEN— <i>St. Paul's</i> : Gen.....	25 00
PARADISE— <i>All Saints</i> : Gen.....	8 70
SHIPPENSBURG— <i>St. Andrew's</i> S. S.: Gen. ....	1 00
SOUTH WILLIAMSPORT— <i>St. John's</i> <i>Chapel</i> : Gen.....	5 00
C. La Rue Munson, Sp. for Church Extension Fund, Porto Rico.....	2 50
WILLIAMSPORT— <i>All Saints' Memorial</i> S. S.: Sp. for bed for Soochow School, Shanghai.....	7 50
YORK— <i>Holy Cross Chapel</i> : Junior Aux., Sp. for "Ida Buchanan" scholarship, Sewanee, Tennessee....	3 00
<i>St. John's</i> : Gen.....	30 02

## Indianapolis

Ap. \$239.64

BLOOMINGTON— <i>Trinity Church</i> : Frn....	6 65
INDIANAPOLIS— <i>Christ Church</i> : Gen.....	37 20
JEFFERSONVILLE— <i>St. Paul's</i> : Gen.....	4 50
LAFAYETTE— <i>St. John's</i> : Gen.....	101 20
NEW ALBANY— <i>St. Paul's</i> S. S.: Gen.....	1 58
RICHMOND— <i>St. Paul's</i> : Gen.....	10 85
MISCELLANEOUS—Missionary mass meeting, Gen.....	77 66

## Iowa

Ap. \$117.10

CEDAR RAPIDS— <i>Grace</i> : Mrs. E. C. Rock, Gen.....	5 00
DAVENPORT— <i>Grace Cathedral</i> : Dom., \$5; Dom. and Frn. \$35.....	40 00
EMAETSBURG— <i>Trinity Church</i> : Gen.....	53 10
INDEPENDENCE— <i>St. James's</i> : Gen.....	16 60
MAPLETON— <i>Trinity Church</i> : Gen.....	2 40

## Kansas

Ap. \$268.73

ARKANSAS CITY— <i>Trinity Church</i> : Bra- zil.....	5 00
ATCHISON— <i>Trinity Church</i> : Brazil....	29 60
BLUE RAPIDS— <i>St. Mark's</i> : Brazil....	2 25
BURLINGTON— <i>Ascension</i> : Gen.....	1 30
CEDAR VALE— <i>St. Matthew's</i> : Gen.....	1 00
CHANUTE— <i>Grace</i> : Brazil.....	1 70
CLAY CENTER— <i>St. Paul's</i> : Gen.....	2 00
COFFEYVILLE— <i>St. Paul's</i> : Gen.....	3 50
EMPORIA— <i>St. Andrew's</i> : Gen.....	5 03
FORT LEAVENWORTH—Gen.....	7 00
FORT SCOTT— <i>St. Andrew's</i> : Brazil....	10 00
GIRARD— <i>St. John's</i> : Brazil.....	3 10
HIAWATHA— <i>St. John's</i> : Brazil.....	2 75
HOLTON— <i>St. Thomas's</i> : Brazil.....	1 25
INDEPENDENCE— <i>Epiphany</i> : Brazil.....	6 52
IOLA— <i>St. Timothy's</i> : Brazil.....	1 18
IRVING— <i>Trinity Church</i> : Brazil.....	2 25
JUNCTION CITY— <i>Covenant</i> : Brazil....	10 00
KANSAS CITY— <i>St. Paul's</i> : Gen.....	3 00
<i>St. Peter's</i> : Brazil.....	1 54
LAWRENCE— <i>Trinity Church</i> : Brazil....	4 00
MANHATTAN— <i>St. Paul's</i> : Brazil.....	2 52
MARYSVILLE— <i>St. Paul's</i> : Brazil.....	1 40
NEWTON— <i>St. Matthew's</i> : Brazil.....	7 00
OTTAWA— <i>Grace</i> : Brazil.....	10 00
PARSONS— <i>St. John's</i> : Brazil.....	2 30
SEDAN— <i>Epiphany</i> : Brazil.....	2 00
TOPEKA— <i>Calvary</i> : Brazil.....	53
<i>Church of the Good Shepherd</i> : Brazil. <i>Grace Cathedral</i> : Brazil, \$30.13; Gen., \$57.....	2 73 87 13
<i>St. Simon's</i> : Brazil.....	1 50
WAKEFIELD— <i>St. George's</i> : Brazil.....	3 60
<i>St. John's</i> : Brazil.....	3 60
WAMEGO— <i>St. Luke's</i> : Gen.....	2 51
WICHITA— <i>St. John's</i> : Brazil.....	8 42
WILLIAMSBURG— <i>St. Barnabas's</i> : Brazil. WINFIELD— <i>Grace</i> : Brazil, \$4.52; Gen., \$20.....	5 00 24 52

## Kansas City

Ap. \$141.65; Sp. \$7.00

KANSAS CITY— <i>Grace</i> : Wo. Aux., Gen.	8 15
ST. JOSEPH— <i>Christ Church</i> : Dom.,	

\$32.25; Frn., \$55.25; Wo. Aux., Gen., \$12.50; Sp. for Bishop Spald- ing, Utah, \$2; Sp. for Bishop Gray, Southern Florida, \$1.15; Sp. for Archdeacon Wentworth, Lexington, for poor children, \$1; Sp. for Bishop Hare, South Dakota (of which from Juniors, for St. Elizabeth's School, \$1.05), \$2.85.....	107 50
<i>Holy Trinity Church</i> : Gen.....	2 75
<i>St. Luke's</i> : Gen.....	9 25
SEDALIA— <i>Calvary</i> : Gen.....	21 00

## Kentucky

Ap. \$162.05; Sp. \$5.00

ANCHORAGE— <i>St. Luke's</i> : Wo. Aux., Gen. ....	12 00
BOWLING GREEN— <i>Christ Church</i> : Wo. Aux., Gen.....	12 00
COLUMBUS— <i>Christ Church</i> : Gen.....	5 00
LOUISVILLE— <i>Christ Church Cathedral</i> : Frn., \$60.55; "A Member," Wo. Aux., Sp. for Archdeacon Stuck, Alaska, at his discretion, \$5; Wo. Aux., Gen., \$30.....	95 55
<i>St. Paul's</i> : \$1.50, Wo. Aux., \$35, Gen.....	36 50
<i>St. Peter's</i> : Wo. Aux., Gen.....	5 00
WICKLIFFE—Gen. ....	1 00

## Lexington

Ap. \$116.58; Sp. \$25.00

COVINGTON— <i>Trinity Church</i> : Gen....	116 58
Miss Mary E. Parker, Sp. for Bish- op Rowe, Alaska.....	25 00

## Long Island

Ap. \$3,160.16; Sp. \$285.72

ASTORIA— <i>St. George's</i> : Gen., \$56.91; Sp. for "Natalie Seymour Platt", beds at Soochow School, Shanghai, \$8; S. S., E. Schuyler and Jose- phine Banghart, Sp. for beds at Soo- chow School, Shanghai, \$7.....	71 91
BROOKLYN (CLINTON STREET)— <i>Cal- vary</i> : Gen.....	6 50
<i>Christ Church</i> : Dom., \$90; Alaska, \$8.84; Frn., \$50; Brazil, \$558.50; China, \$3; Gen., \$164.66; Sp. for Bishop Kinsolving, Brazil, \$25.....	900 00
(BAY RIDGE)— <i>Christ Church</i> : Gen.....	5 00
<i>St. Andrew's</i> S. S.: Gen., \$4.14; Sp. for bed in Soochow School, Shang- hai, \$3.24.....	7 38
<i>St. Ann's</i> : Frn., \$1,328.27; salaries of native clergy in Japan, \$250; sal- aries of native clergy in China, \$250; Brazil, \$109; Japan, \$10; China, \$10; Africa, \$10; Mexico, \$9; Cuba, \$7; Haiti, \$5; Sp. for Bishop Roots, Hankow, \$50.....	2,038 27
<i>St. Clement's</i> : Indian, \$5.30; Sp. for Bishop Johnson, South Dakota, \$8; Sp. for Bishop Morrison, Duluth, \$10.11; S. S., East Oregon, 40 cts.; Sacramento, 22 cts.; Southern Florida, 40 cts.; Alaska, 10 cts.; Porto Rico, 15 cts.; Tokyo, 35 cts.. (DYKER HEIGHTS)— <i>St. John's</i> : Gen.. <i>St. Philip's</i> : Sp. for beds at Soochow School, Shanghai.....	25 03 155 78 7 00
(PARKVILLE)— <i>St. John's</i> S. S.: Gen.. <i>St. Michael's</i> S. S.: Gen.....	7 00 2 00
<i>St. Stephen's</i> : Sp. for Rev. Mr. Hunt- ington, at Ichang, Hankow.....	32 37
"A Friend," Sp. for Bishop Brent.. Miss Mary Benson, Sp. for Bishop Brent.....	15 00 25 00
Miss Anna J. Pierrepont, \$50, Julia J. Pierrepont, \$10, Sp. for Bishop Brent.....	60 00
Mrs. E. Montague, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	5 00
Miss Marion Hardy, Sp. for Alaskan	





(CHARLESTOWN)— <i>St. John's</i> : Frn.....	38 21	MISCELLANEOUS—Wo. Aux., salary of Miss Carter, Alaska, \$100; salary of Miss Cuddy, Porto Rico, \$150; Colored work, Lincolnton, Asheville, \$40; Sp. for salary of Miss Wheeler, St. Augustine's School, Raleigh, North Carolina, \$28; Sp. for beds for Soochow School, Shanghai, \$50.	368 00
(ROXBURY)— <i>St. John's</i> : Gen.....	100 00	Wo. Aux., Bishop Brooks Memorial Fund, Haiti, \$5; salary of native teacher, Hooker School, Mexico, \$25.43; San Gabriel, Brazil, \$10; school at Santiago, Cuba, \$5; stipend of clergyman, Isle of Pines, Cuba, \$10.	55 43
(EAST)— <i>St. John's</i> : Gen.....	40 23	Wo. Aux., memorial to Mrs. Wilson, support of Bible-woman, Soochow, Shanghai.....	43 00
(DORCHESTER)— <i>St. Mary's</i> : Sp. for W. S. Claiborne, Sewanee, Tennessee, for mountain school, \$8.15; S. S., Sp. for beds at Soochow School, Shanghai, \$9.33.....	17 48	"A Friend," Wo. Aux., Gen.....	15 00
<i>St. Paul's</i> : Indian, \$20; Alaska, \$8; Dom., \$42.50; China, \$20; Gen., \$1,404.94; Sp. for Rev. L. Kroll's Rectory, Lahaina, Honolulu, \$2....	1,497 44		
<i>St. Stephen's</i> : Indian and Colored....	200 00		
<i>Trinity Church</i> : Robert Treat Paine, Frn., \$100; Sp. for work of Rev. B. T. Sakai, Tokyo, \$50; Sp. for work of Bishop Roots, Hankow, \$200; Sp. for Bishop Brent, Philippine Islands, \$100.....	450 00		
Wo. Aux., China.....	17 65		
"R. A. B.," Sp. for Bishop Rowe, Alaska.....	200 00		
William P. Blake, Sp. for Church Extension Fund, Porto Rico.....	5 00		
Massachusetts S. S. Aux., Gen.....	9 08		
Howard Stockton, Sp. for All Saints' Church, Seattle, Olympia.....	5 00		
BROOKLINE— <i>Church of Our Saviour</i> : Wo. Aux., salary of Miss Woodruff, Africa.....	47 00		
CAMBRIDGE— <i>Christ Church</i> : Frn.....	213 68		
<i>St. James's S. S.</i> : Sp. for beds at hospital, Wuchang, Hankow, \$21; Greenleaf Primary S. S., Sp. for Miss L. R. Woods, Fort Yukon, Alaska, for support of children, \$10; Sp. for Rev. W. C. Clapp, Bontoc, Philippines, \$10; Sp. for furniture for "Wellington Lingly" room, Boys' School, Kearney, \$15; Sp. for Boone College Library, Wuchang, Hankow, \$10.....	66 00		
<i>St. John's Memorial Chapel</i> : Bishop Paddock, East Oregon.....	25 00		
CONCORD— <i>Trinity Church</i> : Gen.....	15 00		
DEDHAM— <i>Church of the Good Shepherd</i> : Wo. Aux., Soochow Mission, Shanghai.....	2 00		
<i>St. Paul's</i> : Wo. Aux., salary of Miss Woodruff, Africa.....	5 00		
EVERETT— <i>Grace</i> : Sp. for San Francisco Rebuilding Fund, \$5.50; S. S., Sp. for beds, Soochow School, Shanghai, \$7.....	12 50		
GROTON— <i>Groton School</i> : Gen.....	50 00		
<i>St. Andrew's</i> : Dom.....	15 29		
HATHORNE—Charles J. Boothman, support and extension of Church in Philippines.....	1 00		
HAVERHILL— <i>Trinity Church</i> : Frn., \$57.42; S. S., Sp. for beds, Soochow School, Shanghai, \$4.....	61 42		
LExINGTON— <i>Church of Our Redeemer</i> : Gen.....	44 06		
LINDEN— <i>St. Luke's</i> : Wo. Aux., Soochow Mission, Shanghai.....	1 00		
LYNN— <i>Incarnation</i> : Gen.....	1 50		
<i>St. Stephen's Church School</i> : Sp. for beds, Soochow, Shanghai.....	3 59		
NEWBURYPORT— <i>Christ Chapel and S. S.</i> : Sp. for Church Extension Fund, Porto Rico.....	18 00		
<i>St. Paul's S. S.</i> : Sp. for Church Extension Fund, Porto Rico.....	8 52		
NEWTON— <i>Grace</i> : Frn.....	50 09		
(CENTRE)— <i>Trinity Church</i> : Wo. Aux., salary of Miss Woodruff, Africa... ..	5 00		
Rev. J. W. Davis, Indian.....	2 00		
(WEST)— <i>Church of the Messiah</i> : "A Member," Wo. Aux., Sp. for Bishop Rowe's Hospital Fund, Alaska.....	10 00		
NORTH ATTLEBORO— <i>Grace</i> : Dom. and Frn.....	2 75		
QUINCY— <i>Christ Church S. S.</i> : Sp. for beds, Soochow School, Shanghai....	12 28		
SALM— <i>Grace</i> : Gen.....	56 23		
SOUTHBOROUGH— <i>St. Mark's</i> : Gen.....	125 00		
		MISSISSAUGA— <i>St. John's</i> : Wo. Aux., salary of Miss Bull, Kyoto.....	5 00
		BIRMINGHAM— <i>St. James's</i> : Wo. Aux., Gen., \$1; Alaska, \$1.50.....	2 50
		CARO— <i>Trinity Church</i> : Wo. Aux., Gen.....	5 00
		CHEBOYGAN— <i>St. James's</i> : \$45, Wo. Aux., \$5, Gen.....	50 00
		DETROIT— <i>Christ Church</i> : Sp. for Bishop Brent, Philippine islands, \$54; Wo. Aux., Alaska, \$35; Gen., \$15; Sp. for St. Paul's School, Lawrenceville, Southern Virginia, \$25; Sp. for Frances E. Adams Memorial, Good Shepherd Hospital, Fort Defiance, Arizona, \$10.....	139 00
		<i>Grace</i> : Wo. Aux., salary of Miss Bull, Kyoto, \$10; Sp. for Miss Littell's School, Hankow, \$5.....	15 00
		<i>St. Andrew's</i> : Wo. Aux., Alaska, \$15; Philippines, \$3; Gen., \$5; "Personal," Sp. for Frances E. Adams Memorial, Good Shepherd Hospital, Fort Defiance, Arizona, \$2.....	25 00
		<i>Church of Our Saviour</i> : Gen.....	5 07
		<i>St. James's</i> : Dom. and Frn.....	10 00
		<i>St. John's</i> : Gen., \$32; Wo. Aux., "Harris Memorial" scholarship, St. John's University, Shanghai, \$15; salary of Miss Bull, Kyoto, \$50; "J. N. Blanchard" scholarship, High School, Cuttington, Africa, \$40; "J. H. Johnson" scholarship, Dean Gray School, Mexico, \$10; Sp. for Miss Littell's School, Hankow, \$25; Sp. for Miss Grante, Africa, \$10; Sp. for Foreign Life Insurance Fund, \$5; Wo. Aux., Sp. for Bishop Brown, Arkansas, \$50; Sp. for Frances E. Adams Memorial, Good Shepherd Hospital, Fort Defiance, Arizona, \$10.....	247 00
		<i>St. Joseph's</i> : Wo. Aux., "Harris Memorial" scholarship, St. John's University, Shanghai, \$2; "J. K. Johnson" scholarship, Dean Gray School, Mexico, \$2.50; Sp. for Bishop Brent, Philippine Islands, \$5; Sp. for Frances E. Adams Memorial, Good Shepherd Hospital, Fort Defiance, Arizona, \$2.50; Sp. for Foreign Life Insurance Fund, \$2.....	14 00
		<i>St. Mark's S. S.</i> : Gen.....	1 00
		<i>St. Matthias's</i> : Gen.....	31 28
		<i>St. Matthew's</i> : Wo. Aux., "Harris Memorial" scholarship, St. John's University, Shanghai, \$2.50; salary of Miss Bull, Kyoto, \$2.50.....	5 00
		<i>St. Paul's</i> : Gen., \$450; Wo. Aux., Sp. for Frances E. Adams Memorial, Good Shepherd Hospital, Fort Defiance, Arizona, \$4.....	454 00
		<i>St. Stephen's S. S.</i> : Miss Moile's Class, Sp. for St. Mary's Orphanage, Shanghai.....	1 11

Trinity Church: Wo. Aux., "J. H. Johnson" scholarship, Dean Gray School, Mexico, \$1; Sp. for Foreign Life Insurance Fund, \$1.....	2 00
Katharine V. H. Wells, Sp. for Bishop Brent's work, Philippine Islands .....	10 00
DEXTER—St. James's: Gen.....	6 05
FLINT—St. Paul's: Junior Aux., support of a girl in Bishop Van Buren's School, Porto Rico.....	20 00
GROSSE ILE—St. James's: Wo. Aux., salary of Miss Bull, Kyoto, \$5; "Harris Memorial" scholarship, St. John's University, Shanghai, \$5; Africa, \$3; "J. H. Johnson" scholarship, Dean Gray School, Mexico, \$1.50; Gen., \$3; Alaska, \$5; Philippines, \$3; St. Paul's School, Lawrenceville, Southern Virginia, \$5; St. Augustine's School, Raleigh, North Carolina, \$5.....	35 50
LANSING—St. Paul's: Wo. Aux., salary of Miss Bull, Kyoto, \$3; "Harris Memorial" scholarship, St. John's University, Shanghai, \$3; Sp. for Miss Littell, Hankow, \$2.....	8 00
PONTIAC—All Saints': J. A. Shepard, Alaska, \$5; Gen., \$38.48.....	43 48
RIVER RANGE—Advent S. S.: Gen.....	1 00
SAGINAW—Calvary Memorial: Gen.....	2 25
YPSILANTI—St. Luke's: Wo. Aux., Alaska, \$10; Gen., \$2.....	12 00

### Michigan City

Ap. \$26.30

FORT WAYNE—Trinity Church: Frn...	15 00
KENDALLVILLE—Trinity Church: Gen.	3 35
KOKOMO—St. Andrew's S. S.: Gen.	1 30
PERU—Trinity Church: Alaska.....	6 65

### Milwaukee

Ap. \$158.20

KENOSHA—St. Matthew's: Dom., \$4.20; Frn., \$3.45.....	7 65
MADISON—Grace: Dom., \$45.55; China, \$5.....	50 55
MILWAUKEE—Wo. Aux., St. Paul's School, Lawrenceville, Southern Virginia, \$50; Elizabeth Bunn Memorial Hospital, Wuchang, Hankow, \$50...	100 00

### Minnesota

Ap. \$183.68; Sp. \$4.00

LAKE CITY—St. Mark's: Gen.....	50 00
LUVERNE—Holy Trinity Church: Gen.	2 50
MINNEAPOLIS—Holy Trinity Church: Mrs. F. S. Jones, Sp. for Alaskan Hospital Fund.....	3 00
St. Paul's S. S.: Gen.....	50
ST. PAUL—St. Clement's: Gen., \$43.08; Sp. for Alaska, \$1.....	44 08
St. John the Evangelist's: China.....	5 00
STILLWATER—Ascension: Gen.....	60 00
WABASHA—Grace: Gen.....	22 60

### Mississippi

Ap. \$47.25

ABERDEEN—St. John's: Junior Aux., Gen.....	1 50
BLOXI—Church of the Redeemer: E. C. Emanuel, Frn.....	5 00
COLUMBUS—St. Paul's: Junior Aux., Gen.....	1 30
HERMANVILLE—Epiphany: Mary Dorothy and Mother, for Bishop Rowe's work in Alaska.....	1 50
PASS CHRISTIAN—Trinity Church: Gen.....	5 30
SCRANTON—St. John's: Junior Aux., Gen.....	1 00
VICKSBURG—Christ Church: Wo. Aux., Gen.....	23 45
Holy Trinity Church: Junior Aux.,	

Gen.....	5 00
WINONA—Immanuel Church: Junior Aux., Gen.....	3 20

### Missouri

Ap. \$357.52

MONROE CITY—St. Jude's S. S.: Gen...	3 00
ST. LOUIS—All Saints': Dom., \$10; Gen., \$7; S. S., Gen., \$6.....	23 00
Christ Church Cathedral: Bishop Rowe's work, Alaska, \$100; Frn., \$100.....	200 00
Holy Cross—Gen.....	5 00
St. Peter's: Dom., \$60.08; Frn., \$51.04.....	111 12
SHREWSBURY—St. Mary's: Gen.....	2 60
MISCELLANEOUS—Babies' Branch, Gen.	12 80

### Montana

Ap. \$239.36

DILLON—St. James's S. S.: Gen.....	10 00
HAMILTON—St. Paul's: Gen.....	25 00
HELENA—St. Peter's: Gen.....	202 31
KALISPELL—Christ Church S. S.: Gen.....	2 05

### Nebraska

Ap. \$40.01

ALBION—St. John's: Gen.....	1 10
BEATRICE—Christ Church: Dom. and Frn.....	17 75
COLUMBUS—Grace: Dom. and Frn.....	1 11
CREIGHTON—St. Mark's: Gen.....	4 67
NIORRARA—St. Paul's: Gen.....	2 18
NORFOLK—Trinity Church: Gen.....	1 00
OMAHA—St. Andrew's: Gen.....	7 50
TECUMSEH—Grace: Gen.....	3 95
WYMORE—St. Luke's: Dom. and Frn..	75

### Newark

Ap. \$2,216.71; Sp. \$368.50

BAYONNE (CENTREVILLE) — Trinity Church: Gen.....	10 00
CHATHAM—"F," Gen.....	5 00
EAST ORANGE—"B," Sp. for Bishop Funsten, Idaho, for St. Margaret's School (of which to furnish a room, \$50, to buy a desk, \$10).....	60 00
HOBOKEN—St. Paul's S. S.: Sp. for beds for Soochow School, Shanghai..	10 50
Trinity Church: Gen.....	15 65
JERSEY CITY (HEIGHTS)—St. John's: Salary of Miss Bance, Alaska, \$300; Sp. for Bishop Millsbaugh, for College of Sisters of Bethany, Topeka, Kansas, \$25.....	325 00
MADISON — Grace: Junior Guild, Alaska, \$2; Philippines, \$2; China, \$2; Sp. for St. Mary's Orphanage, Shanghai, \$1.....	7 00
MILBURN—St. Stephen's S. S.: Sp. for bed in Soochow School, Shanghai..	7 00
MILLINGTON—All Saints': Gen.....	13 62
MONTCLAIR—St. John's: Gen.....	95 49
St. Luke's: Bishop Restarick's work, Honolulu .....	21 80
"J. A. V. N., Dom.....	10 00
MORRISTOWN—Church of the Redeemer: Miss F. M. Horne, Wo. Aux., Sp. for Archdeacon Stuck, Alaska, for Miss Woods's house....	5 00
NEWARK—Trinity Church: Frn., \$513.97; Mrs. Nelson Wright, Sp. for Bishop Aves, Mexico, \$100.....	613 97
ORANGE—Grace: Dom., \$10; Gen., \$544.78 .....	554 78
PASSAIC—St. John's: Frn., \$28.04; Sp. for P. R. Stockman's work, Ichang, Hankow, \$35; Sp. for Extension Fund, Bishop Knight, Western Colorado, \$25.....	88 04
RAMSEY—St. John's: Gen.....	2 45
RIDGEWOOD—Christ Church: Gen.....	300 00
SUMMIT—Calvary: Gen.....	339 91



MISCELLANEOUS—Mrs. J. Hull Brown-  
ing, Sp. for Bishop Kinsolving,  
Brazil ..... 100 00

**New Hampshire**

Ap. \$128.69; Sp. \$57.67

ASHLAND—St. Mark's: Junior Aux.,  
Sp. for Bishop Restarick, Honolulu..... 4 16  
CONCORD—St. Paul's: Gen., \$15; S.  
S., Sp. for beds in Sookchow School,  
Shanghai, \$28.51..... 43 51  
KEENE—Rev. E. A. Renouf, D.D., Porto  
Rico, \$10; Philippines, \$10; Brazil  
and Cuba, \$10; Sp. for Bishop Res-  
tarick, Honolulu, \$25..... 55 00  
LACONIA—St. James's: Gen..... 7 50  
PORTSMOUTH—Rev. Alfred L. Elwyn,  
Dom., \$25; Frn., \$25..... 50 00  
SANBORNVILLE—St. John the Baptist's:  
Cuba, \$4.82; Gen., \$21.37..... 26 19

**New Jersey**

Ap. \$851.73; Sp. \$456.02

BASKING RIDGE—St. Mark's: Dom..... 4 54  
BERNARDSVILLE—St. Bernard's Parish:  
Somerset School House Mission,  
Colored, \$1.24; China, \$1.04; Japan,  
96 cts..... 3 24  
St. Bernard's: Colored (of which St.  
John's Chapel, \$9.40), \$20.23; Sp.  
for Bishop Knight, Western Color-  
ado (of which St. John's Chapel,  
\$34.04), \$110.77; St. John's Chapel,  
Sp. for St. John's-in-the-Wilderness,  
Allakakat, Alaska, \$40..... 171 00  
BEVERLY—St. Stephen's: Wo. Aux.,  
Dom..... 5 00  
BOUND BROOK—St. Paul's: Frn..... 45 00  
CAMDEN—St. Paul's: Gen., 50 cts.;  
S. S., Sp. for Bishop Knight's Ex-  
tension Fund, Western Colorado,  
\$50..... 50 50  
COLUMBUS—St. Luke's: Gen..... 6 32  
CRANFORD—Trinity Church: Wo. Aux.,  
Sp. for St. Agnes's Hospital, Raleigh,  
North Carolina..... 10 00  
DUNELLEN—Holy Innocents': Frn..... 6 00  
ELIZABETH—Grace: Gen..... 26 34  
Trinity Church: Gen., \$12; Wo. Aux.,  
St. Paul's School, Lawrenceville,  
Southern Virginia, \$5..... 17 00  
HELMETTA—St. George's Memorial:  
George A. Helme, Sp. for Bishop  
Knight's Extension Fund, Western  
Colorado..... 10 00  
LAMBERTVILLE—St. Andrew's: Wo.  
Aux., Sp. for scholarship, St. Au-  
gustine's School, Raleigh, North  
Carolina..... 4 00  
LITTLE SILVER—St. John's Chapel:  
Frn..... 5 50  
MT. HOLLY—St. Andrew's: Frn..... 35 76  
NEW BRUNSWICK—Christ Church:  
Alaska, \$36.35; Wo. Aux., salary  
of Kimura San, Kyoto, \$5; St. Paul's  
School, Lawrenceville, Southern Vir-  
ginia, \$3; Sp. for scholarship, St.  
Augustine's School, Raleigh, North  
Carolina, \$2..... 46 35  
St. John the Evangelist's: Gen..... 21 60  
OCEAN CITY—"A Friend," Brazil..... 5 00  
PEAPACK—St. Luke's: Colored..... 6 10  
PLAINFIELD—Grace: Wo. Aux., Sp. for  
Miss Woods's motherless children,  
Fort Yukon, Alaska..... 24 25  
(NORTH)—Holy Cross: Gen..... 116 00  
Rev. W. H. Neilson, D.D., Gen.,  
\$100; Sp. for Bishop Knight, West-  
ern Colorado, \$50..... 150 00  
PRINCETON—Trinity Church: Dom.,  
\$205.39; Frn., \$106.49..... 311 83  
SHERWSBURY—Christ Church: Frn.,  
\$27.65; Wo. Aux., Sp. for Bishop  
Knight, Western Colorado, \$10..... 37 65  
SOMERVILLE—St. John's: Wo. Aux.,

Louise Bertram Reed, on her first  
anniversary birthday, for Kiukiang,  
Hankow ..... 1 00  
TRENTON—Grace: \$22.53, S. S., \$20.19,  
Gen.; Sp. for Chatham Episcopal  
Institute, Chatham, Southern Vir-  
ginia, \$15; Sp. for Bishop Knight's  
Extension Fund, Western Colorado,  
\$20 ..... 77 72  
WOODBURY—Christ Church: "Mem-  
bers," Wo. Aux., Sp. for Hooker  
School, Mexico..... 10 00  
MISCELLANEOUS—Church Club, Sp. for  
Bishop Kinsolving, Brazil, at the  
bishop's discretion..... 100 00

**New York**

Ap. \$8,500.40; Sp. \$2,764.75

CHESTER—St. Paul's: Sp. for Rev. Mr.  
Claiborne's work, Tennessee..... 10 00  
COLD SPRING—Wo. Aux., Frn..... 1 00  
GARRISONS—Anna Mitchell Upjohn,  
Oneida Indian Mission, Fond du  
Lac, \$5; Sp. at Bishop McKim's  
discretion, Tokyo, \$5; Sp. for Bish-  
op Scadding, Oregon, toward opening  
of the silent churches, \$5..... 15 00  
HYDE PARK—St. James's: Wo. Aux.,  
Sp. for hospital, Raleigh, North  
Carolina, \$5; Sp. for Bishop Van  
Buren's Hospital, Porto Rico, \$10..... 15 00  
LIBERTY—Holy Communion: Gen..... 2 00  
MILLBROOK—Grace S. S.: Sp. for bed,  
Sookchow School, Shanghai..... 10 60  
MT. VERNON—Ascension: Gen..... 146 69  
NEWBURGH—St. George's: Wo. Aux.,  
Sp. for library, St. Mary's Hall,  
Shanghai ..... 5 00  
NEW ROCHELLE—Trinity Church: Wo.  
Aux., Sp. for Archdeacon Stuck,  
Alaska, for house for Miss Woods.. 10 00  
NEW YORK—Ascension: Wo. Aux., Sp.  
for Asheville (for tuition of three  
children for a year)..... 30 00  
(WEST NEW BRIGHTON)—Ascension:  
Wo. Aux., Alaska..... 10 00  
Beloved Disciple: Gen..... 150 35  
Calvary: Mrs. William Barton, Gen..... 12 66  
Christ Church: Frn., \$249.13; Wo.  
Aux., Sp. for Archdeacon Spurr's  
Hospital for Consumptives, Mounds-  
ville, West Virginia, \$100; Sp. for  
scholarship in kindergarten, Mounds-  
ville, West Virginia, \$25; Sp. for  
Bishop Wells's Clergy Fund, Spo-  
kane, \$10; Sp. for scholarship, St.  
Margaret's School, Boise, Idaho,  
\$72.50; Niobrara League, Wo. Aux.,  
Sp. for "Rev. S. Coolidge" schol-  
arship, Boise, Idaho, \$40; Sp. for  
Oneida Indians, Fond du Lac, \$5... 501 63  
(NEW BRIGHTON)—Christ Church:  
Bishop Paddock's salary, East  
Oregon ..... 92 00  
(RIVERDALE)—Christ Church: Wo.  
Aux., Mexico, \$12; Sp. for Miss  
Ridgely's work, Africa, \$20..... 32 00  
Church Missions House Chapel: Brazil,  
Epiphany: Frn. (of which Wo. Aux.,  
\$10), \$35; Gen., \$391.83; Wo. Aux.,  
"Edward L. Atkinson Memorial"  
scholarship, Boone College, Wu-  
chang, Hankow, \$50..... 476 83  
Grace: Dom., \$2,000; Colored, \$577-  
11; Gen., \$20; "A Member,"  
Alaska, \$30; Frn., \$50; Wo. Aux.,  
Alaska, \$30; "A Member," Wo. Aux.,  
"Mary A. E. Twing" scholarship, St.  
Mary's School, South Dakota, \$60;  
Wo. Aux., Missionary Society,  
"Elmira Du Bois" scholarship, Girls'  
Training Institute, Africa, \$25;  
Wo. Aux., "Grace Church" schol-  
arship, \$25, "Catharine L. Wolfe  
Memorial" scholarship, \$25, both in  
St. John's School, Cape Mount,  
Africa; Committee on Missions to

Colored People, Wo. Aux., Mrs. Cornelia B. Smith, St. Augustine's League, Sp. for St. Agnes's Hospital, Raleigh, North Carolina, \$20; St. Augustine's League, Committee on Missions to Colored People, Sp. for Good Samaritan Hospital, Charlotte, North Carolina, \$10; Sp. for St. Agnes's Hospital, Raleigh, North Carolina, \$10; Sp. for scholarship, St. Paul's School, Lawrenceville, Southern Virginia, \$25; Miss Margaret Lawrence, Sp. for scholarship, St. Paul's School, Lawrenceville, Southern Virginia, \$25; Mrs. Lydia G. Lawrence, Sp. for Bishop Payne Divinity-school, Petersburg, Southern Virginia, \$25; "A Member," Wo. Aux., St. Augustine's League, Sp. for Building Fund, St. Agnes's Hospital, Raleigh, North Carolina, \$25; through Mrs. Hand, St. Augustine's League, Sp. for Building Fund, St. Agnes's Hospital, Raleigh, North Carolina, \$5; Woman's Missionary Society of Wo. Aux., Sp. for Rev. Leopold Kroll, Lahaina, Honolulu, \$10.....	2,997 11
<i>Heavenly Rest:</i> Wo. Aux., Alaska.....	25 00
<i>Holy Apostles':</i> Bishop Paddock, East Oregon, \$1; salary of Rev. L. M. A. Haughwout, Mexico, \$71; Mrs. N. E. Bayles, Sp. for St. Agnes's Hospital, Raleigh, North Carolina, \$5; Wo. Aux., Alaska, \$24; "A Member," Niobrara League, "J. P. Lundy" scholarship, \$60, "R. C. Rogers" scholarship, \$60, both in St. Mary's School, South Dakota; Wo. Aux., Sp. for St. Agnes's Hospital, Raleigh, North Carolina, \$24.15; S. S., Sp. for Rev. E. J. Lee's work, Hankow, \$10.....	255 15
<i>Holy Faith:</i> Gen., \$29.18; Wo. Aux., Sp. for Bishop Nichols, California, for Chinese work, \$15.50.....	44 68
<i>Incarnation:</i> Montgomery Memorial Society, Wo. Aux., Mrs. Hookers School for Girls, Mexico, \$55; Mrs. G. C. Ward, Niobrara League, Sp. for "All Saints" scholarship, South Dakota, \$100; Wo. Aux., "A Member," Sp. for Miss Ridgely, Africa, to use for Mary Watson, \$5.....	160 00
<i>Intercession:</i> Woman's Missionary Society, Sp. for Rev. W. S. Claiborne's work among the mountain whites, Tennessee.....	16 00
<i>St. Agnes's Chapel:</i> Sp. for Archdeacon Stuck's work, Alaska, \$105; Wo. Aux., Alaska, \$60; Mrs. Parsons, Niobrara League, "Edwin Parsons" scholarship, St. Elizabeth's School, South Dakota, \$60; "Sarah Swayne" scholarship, St. Mary's School, South Dakota, \$60.....	285 00
<i>St. Ann's:</i> (Deaf-Mute) Wo. Aux., "Ephphatha" scholarship, Girls' Training Institute, St. Paul's River, Africa.....	25 00
<i>St. Augustine's Chapel:</i> Dom., \$36.28; Frn., \$29.43.....	65 71
<i>St. Bartholomew's:</i> Wo. Aux., Sp. for Alaska, \$200; Niobrara League, for teacher's salary, South Dakota, \$500; St. Augustine's League, Sp. for Bishop Payne Divinity-school, Petersburg, Southern Virginia, \$100; Sp. for St. Augustine's School, Raleigh, North Carolina, \$100; Sp. for St. Agnes's Hospital, Raleigh, North Carolina, Building Fund, \$50.....	950 00
<i>St. James's:</i> Niobrara League, Indian work, \$100; Wo. Aux., Alaska, \$100; Mexico, \$150; Sp. for Bishop Brent, for Mrs. Hargreaves, Philippine Islands, \$100; Sp. for Mrs. Wetmore, Asheville, \$25; Sp. for Archdeacon Spurr, West Virginia, \$25; Sp. for Bishop Brown's Building Fund, Arkansas, \$20.....	520 00
<i>St. John's Chapel:</i> \$26.64, Miss Harvey, \$25, Miss Wilkes, \$200, Dom., \$251 64	251 64
<i>St. Luke's:</i> Missionary Society of Infant Class, Sp. for Rev. S. Harrington Littell, Hankow.....	5 00
<i>St. Mark's:</i> Frn., \$66.05; S. S., Indian, \$8.10.....	74 15
<i>St. Matthew's:</i> Wo. Aux., St. Augustine's League, Sp. for rent of students' cottage, Bishop Payne Divinity-school, Petersburg, Southern Virginia.....	10 00
<i>St. Michael's:</i> Gen.....	466 27
(TOMPKINSVILLE)— <i>St. Paul's:</i> Dom.....	12 82
<i>St. Peter's:</i> Gen.....	91 91
(WEST CHESTER)— <i>St. Peter's:</i> Wo. Aux., Sp. for Bishop Scadding, Oregon, \$10; Sp. for Rev. Louis Craig, for church bell, Casper, Wyoming, \$10.....	20 00
<i>St. Stephen's:</i> Gen.....	181 20
<i>St. Thomas's:</i> Gen., \$1,153.08; Miss Schmelzel, Niobrara League, "Schmelzel Memorial" (Graduate) scholarship, South Dakota, \$60; Wo. Aux., Sp. for stereopticon and 200 slides, Rev. R. E. Wood, Hankow, \$82; Mrs. H. McK. Twombly, Wo. Aux., St. Augustine's League, Sp. for scholarship, Bishop Payne Divinity-school, Petersburg, Southern Virginia, \$150; Missionary Guild, St. Augustine's League, Sp. for "Langford Memorial" scholarship, Bishop Payne Divinity-school, Petersburg, Southern Virginia, \$10; Sp. for St. Paul's School, Lawrenceville, Southern Virginia, \$25.....	1,480 08
<i>St. Thomas's Chapel:</i> Gen.....	60 00
<i>Transfiguration:</i> Wo. Aux., St. Augustine's League, Sp. for scholarship, St. Mary-the-Virgin School, Nashville, Tennessee (In Memoriam), "J. K. W.," \$25; "C. T. K.," St. Augustine's League, Sp. for St. Agnes's Hospital, Raleigh, North Carolina, \$5.....	30 00
<i>Trinity Church:</i> Wo. Aux., Mexico.....	5 00
<i>Trinity Chapel:</i> Wo. Aux., St. Augustine's League, Sp. for Building Fund, St. Agnes's Hospital, Raleigh, North Carolina.....	57 00
<i>Zion and St. Timothy's:</i> Wo. Aux., Philippines, \$2; Sp. for Archdeacon Stuck, Alaska, \$5; Sp. for Bishop Wells's Clergy Fund, Spokane, \$10; Sp. for Bishop Graves's Clergy Fund, Kearney, \$15; Wo. Aux., St. Augustine's League, Sp. for St. Agnes's Hospital, Raleigh, North Carolina, \$10; Sp. for Bishop Gailor's Colored work, Tennessee, \$25; Sp. for St. Augustine's School, Raleigh, North Carolina, \$25; Missionary Chapter of Wo. Aux., Cuba, \$2; Sp. for Dr. Thomson's life insurance, Shanghai, \$50.....	144 00
"Cash," Gen.....	300 00
Mrs. John B. Morris, Niobrara League, "Compo" scholarship, St. Mary's School, South Dakota.....	30 00
James J. Goodwin, Brazil.....	100 00
Mr. and Mrs. Banger Clarkson, Sp. for Archdeacon Stuck, Alaska.....	25 00
Dr. Andrew H. Smith, "Sophia Davison" scholarship, St. John's School, Cape Mount, Africa.....	25 00
"A Friend," Gen.....	5 00
Mrs. S. F. Zabriskie, Sp. for All Saints' Mission Church, Seattle, Olympia.....	25 00
Mrs. H. L. Dickson, Sp. for All	

Saints' University Church, Seattle, Olympia	25 00	GOSHEN— <i>St. Paul's</i> : Gen.	3 00
Woodbury G. Langdon, Sp. for All Saints' Church, Seattle, Olympia, Building Fund.	25 00	GREENSBORO — <i>St. Andrew's</i> : Gen., \$21.47; Wo. Aux., Frn., \$2.28; salary of Miss Babcock, Tokyo, \$3; Sp. for Bishop Gray, Southern Florida, \$2; Sp. for Bishop Rowe, Alaska, \$6.	34 75
James May Duane, Sp. for All Saints' Church, Seattle, Olympia.	25 00	<i>St. Barnabas's</i> : Wo. Aux., Gen.	5 00
Mrs. F. S. Stetson, Sp. for All Saints' Church, Seattle, Olympia.	10 00	<i>St. Mary's Chapel</i> : Gen.	2 00
"Two Friends," Sp. for All Saints' Church, Seattle, Olympia.	2 00	HENDERSON — <i>Holy Innocents'</i> : Gen., \$34; Wo. Aux., Alaska, \$5; China, \$5; salary of Miss Babcock, Tokyo, \$2; Gen., \$5.	51 00
Harriet Larue Cheney, Sp. for Bishop Brent, Philippine Islands.. (REDMOND)—The Misses Moore, Wo. Aux., Frn.	10 00	HILLSBORO— <i>St. Matthew's</i> : Wo. Aux., Alaska	3 00
OSSINING—Blanche Potter, Sp. for scholarship, Anvik School, Alaska.	100 00	LAUREL HILL— <i>Mission</i> : Gen.	5 00
PORT CHESTER— <i>St. Peter's</i> : The Girls' Club, Sp. for Miss Thackara's work, Port Defiance, Arizona.	60 00	LITTLETON— <i>St. Alban's</i> : Gen.	3 58
POUGHKEEPSIE— <i>Christ Church</i> : Gen.	37 50	MAYODAN— <i>Church of the Messiah</i> : Junior Aux., Gen.	40
<i>St. Paul's</i> : Dom. and Frn.	81 40	MILTON — <i>Christ Church Chapel</i> : Dom. and Frn.	3 00
RHINEBECK— <i>Church of the Messiah</i> : Wo. Aux., St. Luke's Hospital, Tokyo	10 00	MOUNT AIRY— <i>Trinity Church</i> : Gen.	3 00
RED HOOK— <i>Christ Church</i> : Gen., \$5; Sp. for Bishop Brewer, Montana, \$10	15 00	OXFORD— <i>St. Stephen's</i> : Wo. Aux., salary of Miss Babcock, Tokyo.	2 50
RYE— <i>Christ Church</i> : Mrs. C. B. Curtis, Wo. Aux., Sp. for Bishop Wells, Spokane, \$50; Sp. for Bishop Restarick, Honolulu, \$25; Sp. for work of Rev. C. O. Pruden, Chatham Episcopal Institute, Chatham, Southern Virginia, \$25.	100 00	RALEIGH— <i>Christ Church</i> : Wo. Aux., salary of Miss Babcock, Tokyo.	10 00
UPPER RED HOOK—Miss Ella Mooney, "Mooney Memorial" scholarship, St. John's School, Cape Mount, Africa.	25 00	<i>Church of the Good Shepherd</i> : Gen.	38 92
YONKERS— <i>Christ Church S. S.</i> : Sp. for bed in Soochow School, Shanghai	7 00	<i>St. Ambrose's</i> : Dom.	6 00
<i>St. Andrew's</i> : Wo. Aux., Mexico	15 00	<i>St. Mary's School</i> : Wo. Aux., "Aldert Smedes" scholarship, St. Mary's Hall, Shanghai, \$5; Gen., 80 cts.	5 80
<i>St. John's</i> : Wo. Aux., Toluca School, Mexico	10 00	RIDGEWAY— <i>Church of the Good Shepherd</i> : Wo. Aux., Alaska.	34
Mrs. John H. Clark, Dom., \$25; native Church work, Mexico, \$15.	40 00	ROANOKE RAPIDS— <i>All Saints'</i> : Gen.	5 00
MISCELLANEOUS — St. Augustine's League, Sp. for St. Paul's School, Lawrenceville, Southern Virginia, \$100; Sp. for St. Augustine's School, Raleigh, North Carolina, \$100; Sp. for Rev. Richard Bright, Savannah, Georgia, \$50; Sp. for Rev. P. P. Alston, Charlotte, North Carolina, for salary of a teacher, \$50	300 00	ROCKY MOUNT— <i>Church of the Good Shepherd</i> : Wo. Aux., Alaska, \$5; salary of Miss Babcock, Tokyo, \$5; Sp. for Bishop Gray, Southern Florida, \$2.50.	12 50
Niobrara League, Sp. for Rev. Mr. Prevost, for Arthur Wright, Alaska.	75 00	ROWAN Co.— <i>St. George's</i> : Dom. and Frn.	31
Miss Cordelia LeRoy White, Wo. Aux., Sp. for Archdeacon Stuck, Alaska	15 00	SALISBURY— <i>St. Luke's</i> : Wo. Aux., salary of Miss Babcock, Tokyo, \$2.50; Gen., \$5; Sp. for "Bishop Cheshire" scholarship, Holy Trinity Orphanage, Tokyo, \$2.50.	10 00
Miss L. C. Kellogg, Wo. Aux., Sp. for Archdeacon Stuck, Alaska.	3 00	SMITHFIELD—Wo. Aux., China.	2 00
		STATESVILLE— <i>Trinity Church</i> : Gen.	2 00
		STOVALL— <i>St. Peter's</i> : Gen.	3 00
		WADESBORO — <i>Calvary</i> : Wo. Aux., Alaska, \$1; Frn., \$1.55; salary of Miss Babcock, Tokyo, \$1; Sp. for Bishop Gray, Southern Florida, \$2; Bishop Gray Chapter, Junior Aux., Gen., \$1; Sp. for Holy Trinity Orphanage, Tokyo, \$2; Sp. for Rev. J. J. Chapman, Kyoto, \$1.	9 55
		WELDON— <i>Grace</i> : Wo. Aux., Alaska, \$2; Gen., \$2.	4 00
		WILSON— <i>St. Timothy's</i> : Wo. Aux., Frn.	1 25

## Ohio

Ap. \$863.78; Sp. \$73.85

North Carolina		Ap. \$863.78; Sp. \$73.85	
Ap. \$306.12; Sp. \$23.25		ASHTABULA—Grace Memorial: Gen....	2 18
ANSONVILLE—All Souls': Gen.....	10 00	CLEVELAND—Grace: Dom., \$20; Frn., \$20	40 00
BRISTOW—St. Mark's: Dom. and Frn., \$3; Wo. Aux., Frn., 25 cts.....	3 25	Church of the Redeemer S. S.: Gen....	1 03
BURLINGTON—St. Athanasius's: Wo. Aux., for "Emily Farish Holt" scholarship, Church Training-school for Women, Shanghai.....	25 00	St. James's: Junior Aux., salary of Miss Elwin, Shanghai.....	2 00
CHAPEL HILL—Chapel of the Cross: Dom. and Frn.....	28 05	St. Luke's: Sp. for Bishop Scadding, of Oregon.....	23 85
CHARLOTTE (DILWORTH)—Church of the Holy Comforter: Gen.....	8 00	St. Paul's: Wo. Aux., salary of Miss Yamada, Kyoto, \$72; salary of Miss Elwin, Shanghai (of which from Brooks Society, \$15, Miss Wright, \$10, Mrs. C. C. Bolton, \$10), \$88; Brooks Society, "Ohio" scholarship, St. Elizabeth's School, South Dakota, \$20; Cape Palmas, Africa, \$10; Kearney, \$10; "Julia Bedell" scholarship, \$10; "Gregory T. Bedell" scholarship, \$5; both in St. John's University, Shanghai; Sacramento, \$10; Sp. for Bishop Partridge, Kyoto, \$10; Mrs. C. C. Bolton, for	
St. Martin's Chapel: Gen.....	5 75		
St. Mary-the-Virgin Chapel: Gen.....	6 67		
St. Peter's: Wo. Aux., Frn., \$1; S. S., Infant Class, through Babies' Branch, Sp. for Miss Hicks, Philippines, for a sick child, \$5.25.....	6 25		
CUNNINGHAM—Dom. and Frn.....	2 00		
DAVIE Co.—Ascension: Gen.....	5 00		
GASTON—St. Luke's: Gen.....	2 50		



Alaska, \$5.....	240 00	Indian Hope Association, Indian, \$5; Wo. Aux., "Pennsylvania Wo. Aux." scholarship, Mexico, \$10; Frn., \$5.....	247 00
Trinity Church: Dom., \$95.45; Colored, \$2.25; Frn., \$358.39.....	456 09	Christ Church: Dom., \$2; S. S., * Sp. for Archdeacon Wentworth, for work among the mountaineers of Lexington, \$13.06; Sp. for Iolani School, Honolulu, \$14.51.....	29 57
CONNEAUT—St. Paul's: Gen.....	1 14	Christ Church Chapel: Wo. Aux., Sp. for "Philadelphia" scholarship, St. Mary's Orphanage, Shanghai.....	3 00
EAST LIVERPOOL—St. Stephen's: Alaska.....	10 00	Covenant: Wo. Aux., "Richard Newton" scholarship, \$5, "Francesca" scholarship, \$5, both in High School, Cuttington, Africa; "Anna M. Stevens" scholarship, Girls' Training Institute, St. Paul's River, Africa, \$5.....	15 00
EAST PLYMOUTH—St. Matthew's: Gen.....	1 00	(KENSINGTON)—Church of the Good Shepherd: Gen.....	46 00
HURON—Christ Church: Gen.....	3 08	(Mr. ARY)—Grace S. S.: "Bishop Stevens" Mexican scholarship, \$10; "Rev. S. C. Hill" scholarship, St. John's School, Africa, \$25; Wo. Aux., "Pennsylvania Wo. Aux." scholarship, Mexico, \$2.60.....	37 60
KENT—Christ Church: Gen.....	1 90	Holy Trinity Church: Dom., \$4,605; Frn., \$5,875.14; Sp. for Bishop Restarick, Honolulu, for St. Andrew's Priory School Fund, \$100; Sp. for Bishop Horner, Asheville, \$20; Sp. for Bishop Brent, Philippine Islands, \$100; Sp. for Rev. Mr. Stockman, Ichang, Hankow, \$2; Sp. for Archdeacon Stuck, Alaska, for a nurse, \$10; In Memoriam, "M. L. M., for Indian schools, South Dakota, \$60; Sophia G. Coxe, Sp. for Alaska, \$300; Wo. Aux., "Kinsolving" scholarship, Brazil, \$10; "Dr. Twing Memorial" scholarship, St. John's University, Shanghai, \$10; "Richard Newton" scholarship, High School, Cuttington, Africa, \$5; "W. Beaumont Whitney" scholarship, Divinity-school, Cuba, \$10; Sp. for Miss Wood, Wuchang, Hankow, \$15; Sp. for Rev. Amos Goddard's life insurance, Hankow, \$5; Sp. for "John W. Wood" scholarship, Guantanamo, Cuba, \$5; Missionary Bible-class, Wo. Aux., Epiphany Hall, Cuttington, Africa, \$25.....	11,157 14
MANSFIELD—Grace: Dom.....	15 50	Holy Trinity Memorial Chapel: Wo. Aux., Sp. for Foreign Life Insurance Fund.....	5 00
MAUMEE—St. Paul's: Alaska.....	5 16	Incarnation: Asheville.....	5 00
PAINESVILLE—St. James's: Wo. Aux., "Julia Bedell" scholarship, St. John's University, Shanghai, \$5; Sacramento, \$5.....	10 00	Nativity: Frn.....	71 25
SANDUSKY—Calvary S. S.: Gen.....	2 00	Prince of Peace Chapel S. S.: Gen., \$31.76; Sp. for Bishop Horner, Asheville, \$10.76; Sp. for Bishop Olmsted, Colorado, toward work of Rev. G. E. Wharton, Aguilar, \$11.75; Sp. for Bishop Restarick, Honolulu, toward Rebuilding Fund, St. Andrew's Priory School for Girls, \$55.59.....	109 86
TIEFEN—Trinity Church: Frn.....	10 80	St. Andrew's: Sp. for Rosebud Agency, South Dakota, \$10; Mr. Grant, Sp. for launch for Alaska, \$50; Indian Hope Association, Indian, \$3.....	63 00
TOLEDO—Calvary: Alaska, \$3.88; Gen., \$7.40.....	11 28	(WEST)—St. Andrew's S. S.: "W. J. Peale Memorial" scholarship, Hooker School, Mexico, \$40; Indian Hope Association, Indian, \$10; Wo. Aux., Frn., \$2; "Kinsolving" scholarship, Brazil, \$5; Sp. for Foreign Life Insurance Fund, \$2.....	59 00
St. Mark's: St. Agnes's Guild, Wo. Aux., Alaska.....	10 00	(KENSINGTON)—St. Barnabas's: "Bishop Whipple" (Graduate) scholarship, South Dakota, \$30; "Bishop Hare" (Graduate) scholarship, South Dakota, \$30; "Mary Amory Hare" (In Memoriam) (Graduate) scholarship, South Dakota, \$30; "Fidelitas" (In Memoriam) (Graduate) scholarship, South Dakota,	
St. John the Evangelist's: Gen.....	3 62		
Trinity Church: Wo. Aux., "Gregory T. Bedell" scholarship, St. John's University, Shanghai, \$10; Sp. for Bishop Partridge, Kyoto, \$30; Sp. for Rev. Charles Reifsnider, Kyoto, \$5; Sp. for Bishop Spalding, Utah, \$5; St. Agnes's Guild, for Miss Lizzie Woods's work, Alaska, \$35.....	85 00		
MISCELLANEOUS—Junior Aux., China..	2 00		
<b>Oregon</b>			
Ap. \$20.25			
ASTORIA—Grace: Gen.....	11 25		
PORTLAND—All Saints: Gen.....	5 00		
WOODSTOCK—Church of Our Saviour: Gen.....	4 00		
<b>Pennsylvania</b>			
Ap. \$18,665.38; Sp. \$7,701.34			
ARDMORE—St. Mary's: Wo. Aux., Sp. for "Philadelphia" scholarship, St. Mary's Orphanage, Shanghai.....	3 00		
Rev. J. J. Rowan Spong, Gen.....	1 00		
BALA—St. Asaph's: Wo. Aux., for "W. Beaumont Whitney" scholarship, Divinity-school, Cuba.....	5 00		
BRYN MAWR—Church of the Redeemer: Wo. Aux., "Anna M. Stevens" scholarship, Girls' Training Institute, St. Paul's River, Africa, \$5; "W. Beaumont Whitney" scholarship, Divinity-school, Cuba, \$5; Training-school for Bible-women, Hankow, \$4; Sp. for Rev. Amos Goddard's life insurance, Hankow, \$5; Sp. for "Philadelphia" scholarship, St. Mary's Orphanage, Shanghai, \$5.....	24 00		
CHELTENHAM—St. Paul's: Frn.....	66 65		
CONSHOHOCKEN—Calvary: Indian Hope Association, Indian.....	5 00		
DOWNTOWN—St. James's: Sp. for bed for Soochow School, Shanghai, \$6.17; Indian Hope Association, Indian, \$1.....	7 17		
JENKINTOWN—Church of Our Saviour: Sp. for Rev. G. P. Mayo, Albemarle County, Virginia, for Industrial School, \$75; Wo. Aux., "W. Beaumont Whitney" scholarship, Divinity-school, Cuba.....	85 00		
LANDSOWNE—St. John the Evangelist's: Wo. Aux., Sp. for nurse's salary, St. Luke's Hospital, Shanghai.....	1 00		
MEDIA—Christ Church: Indian Hope Association, Indian, \$1; Wo. Aux., "W. Beaumont Whitney" scholarship, Divinity-school, Cuba, \$5.....	6 00		
PAOLI—Good Samaritan: Gen.....	20 00		
PHILADELPHIA—Advocate Memorial: Gen.....	58 55		
Atonement Memorial: Frn.....	36 85		
Calvary: Alaska, \$10.80; Indian Hope Association, Indian, \$5.....	15 80		
(GERMANTOWN)—Calvary: Dom., \$227;			

\$30	120 00	kow, \$5.	10 00
<i>St. Clement's</i> : Wo. Aux., Training-school for Bible-women, Hankow...	15 00	Mrs. Thomas Roberts, Sp. for Bishop Brent, Philippine Islands, \$10;	
<i>St. James's</i> : \$230, "A Member," \$1,000, Sydenham Page, \$10, Florence Woods, \$5. Sp. for launch for Alaska; Mrs. Charles B. Cox, Sp. for Archdeacon Stuck, Alaska, for hospital work, \$100.	1,345 00	John E. Baird, Sp. for work of Bishop Moreland, Sacramento, \$100; "Cash, A. F." Gen., \$150; Sp. for St. Luke's Hospital, Boise, Idaho, \$100; T. W. Sparks, \$3, Miss E. G. Sparks, \$2, Sp. for launch for Alaska; A. B. Clark, "Thank-offering," Sp. for Alaska, \$10; Mrs. Samuel Dickson, Sp. for Miss Lizzie Woods's comfort, Alaska, \$50; Miss Linda H. Pancoast, Sp. for Archdeacon Stuck, Alaska, at his discretion, \$25; "A Friend," Sp. for Miss Woods's work, Alaska, \$10; Sp. for Miss Carter's work, Alaska, \$10; Sp. for Miss Clara M. Heintz's work, Alaska, \$10; "F. W." Sp. for Archdeacon Stuck's work, Alaska, \$50.	
(NORTHERN LIBERTIES) — <i>St. John's</i> : Wo. Aux., "Julia C. Emery" scholarship, Orphan Asylum, Cape Palmas, Africa.	3 50	Collection in Witherspoon Hall, through the Tuesday Missionary Bible-class, Sp. for Archdeacon Stuck's work, Alaska.	1,110 00
<i>St. John the Evangelist's</i> : Girls' Friendly Society, Sp. for Bontoe School, Philippine Islands.	9 00	The William Bacon Stevens Chapter of the Church Students' Missionary Association, "A Friend," for Rev. Mr. Betticher's work, Fairbanks, Alaska.	50 00
(KENSINGTON) — <i>St. Luke's</i> : Sp. for Alaska.	57 45	Indian Hope Association, for "Elizabeth M. Graff" scholarship, St. Elizabeth's School, South Dakota.	60 00
(GERMANTOWN) — <i>St. Luke's</i> : Frn., \$173.67; Wo. Aux., Sp. for Foreign Life Insurance Fund, \$10.	183 67	ROCKLEDGE — <i>Holy Nativity Memorial</i> S. S.: Sp. for beds at Soochow School, Shanghai.	15 00
<i>St. Luke's and the Epiphany</i> : Indian Hope Association, "St. Luke" scholarship, St. Elizabeth's School, South Dakota, \$60; Wo. Aux., "Anna M. Stevens" scholarship, Girls' Training Institute, St. Paul's River, Africa, \$10; "Pennsylvania Wo. Aux." scholarship, Mexico, \$10; "Kinsolving" scholarship, Brazil, \$10; Sp. for "Philadelphia" scholarship, St. Mary's Orphanage, Shanghai, \$10; Sp. for Foreign Life Insurance Fund, \$10.	110 00	WAYNE — <i>St. Mary's Memorial</i> : Wo. Aux., "W. Beaumont Whitney" scholarship, Divinity-school, Cuba.	5 00
<i>St. Mark's</i> : Gift of Mr. and Mrs. George Wharton Pepper, "A Thank-offering," Sp. for the recovery of their three children from serious illness, Sp. for the endowment of a bed in the University Hospital, Manila, Philippine Islands (cash and securities to the value of \$3,500); Indian Hope Association, "St. Mark's" scholarship, St. Elizabeth's School, South Dakota, \$60; Wo. Aux., Japan, \$3; "Pennsylvania Wo. Aux." scholarship, Mexico, \$5; "W. Beaumont Whitney" scholarship, Divinity-school, Cuba, \$10; "Kinsolving" scholarship, Brazil, \$10; "Julia C. Emery" scholarship, Orphan Asylum, Cape Palmas, Africa, \$5; Gen., \$14.	3,607 00	WEST CHESTER — <i>Holy Trinity Church</i> : Wo. Aux., "Francesca" scholarship, High School, Cuttington, Africa, \$12; "Julia C. Emery" scholarship, Orphan Asylum, Cape Palmas, Africa, \$8; St. John's School, Cape Mount, Africa, \$10; "Bishop Stevens" scholarship, St. John's University, Shanghai, \$10; "Dr. Twing Memorial" scholarship, St. John's University, Shanghai, \$10; Training-school for Bible-women, Hankow, \$10.	60 00
(OAK LANE) — <i>St. Martin's</i> S. S.: Sp. for beds at the Soochow School, Shanghai.	12 55	WYNCOTE — <i>All Hallows' Chapel</i> : Dom., \$3.50; Frn., \$7.20; Gen., \$117.35.	128 05
<i>St. Martin's-in-the-Fields</i> : Frn.	6 00	MISCELLANEOUS — Wo. Aux., St. Paul's College, Tokyo, \$100; "W. Beaumont Whitney" scholarship, Divinity-school, Cuba (of which from Miss M. V. Whitney, \$5, Mrs. J. M. Gessanay, \$10, "A Friend," \$5); Mrs. Walter W. Pharo, Sp. for "Helen Lloyd Pharo" scholarship, St. Mary's Orphanage, Shanghai, \$50; Wo. Aux., Domestic Committee, salary of Domestic Missionary Bishop, \$100; Sp. for Bishop Brent, Philippine Islands, \$50; Sp. for Bishop Paddock, East Oregon, \$100; Sp. for Miss Woods, Alaska, toward making her house more comfortable, \$63; Sp. at Archdeacon Stuck's discretion, Alaska, \$129.	612 00
<i>St. Mary's</i> : Miss N. R. Beath, Sp. for Alaskan Hospital Fund.	5 00	"A. M." \$2,000, "Anonymous," \$2,500, Gen.	4,500 00
<i>St. Matthias's</i> : Wo. Aux., "Kinsolving" scholarship, Brazil.	2 00		
(GERMANTOWN) — <i>St. Michael's</i> : Wo. Aux., "W. Beaumont Whitney" scholarship, Divinity-school, Cuba.	15 00		
<i>St. Nathaniel's</i> S. S.: Gen.	16 78		
(ARAMINGO) — <i>St. Paul's</i> : Gen.	10 00		
(CHESTNUT HILL) — <i>St. Paul's</i> : Wo. Aux., "Francesca" scholarship, High School, Cuttington, Africa, \$15; Sp. for Foreign Life Insurance Fund, \$2.50; Sp. for St. Mary's Orphanage, Shanghai, \$10.	27 50		
(OVERBROOK) — <i>St. Paul's Memorial</i> : Wo. Aux., "Anna M. Stevens" scholarship, Girls' Training Institute, St. Paul's River, Africa, \$5; "Richard Newton" scholarship, High School, Cuttington, Africa, \$5.	10 00		
<i>St. Peter's</i> : Dom., \$699.59; Frn., \$336.19; "A Member," Dom. and Frn., \$500; Wo. Aux., "Kinsolving" scholarship, Brazil, \$10.	1,545 78		
(WEST) — <i>St. Philip's</i> : Indian Hope Association, Indian.	2 00		
<i>St. Stephen's</i> : Wo. Aux., "W. Beaumont Whitney" scholarship, Divinity-school, Cuba, \$5; Sp. for Rev. Amos Goddard's life insurance, Han-			

Pittsburgh

Ap. \$565.80; Sp. \$110.00

ALLEGHENY — <i>Christ Church</i> : Dom.	109 25
BROWNSVILLE — <i>Christ Church</i> : Dom., \$18; Frn., \$2.	20 00
BUTLER — <i>St. Peter's</i> : Dom. and Frn.	13 30
EMPORIUM — <i>Emmanuel Church</i> : Gen.	27 66
PITTSBURGH — <i>Ascension S. S.</i> : Sp. for Mr. Ishii's Orphanage, Tokyo.	10 00
<i>Church of the Good Shepherd</i> : Dom. and Frn.	31 34

Trinity Church: Dom.....	114 25
TITUSVILLE—St. James's Memorial: Gen.....	10 00
MISCELLANEOUS—Laymen's Missionary League, Gen.....	40 00
Wo. Aux., Southern Florida, \$100; Mexico, \$50; Cape Mount, Africa, \$50; Sp. for Building Fund, St. John's-in-the-Wilderness, Alaska, \$100.....	300 00

### Quincy

Ap. \$9.40	
GALESBURG—St. John's: Gen.....	3 00
GENESE—Trinity Church: Gen.....	6 40

### Rhode Island

Ap. \$412.69; Sp. \$4.20	
BRISTOL—St. Michael's: Gen.....	25 00
LONSDALE—Christ Church S. S.: Sp. for beds for Soochow School, Shanghai.....	4 20
MIDDLETOWN—St. Colomba's Chapel: Gen.....	21 30
NEWPORT—Trinity Church: Colored, 5 cts.; Gen., \$36.04.....	36 09
PROVIDENCE—All Saints' Memorial: Dom. and Frn.....	46 70
Grace: Alaska, \$100; Colored, \$100. St. Stephen's: Colored, \$6.60; Gen., \$67.....	200 00
TIVERTON—Holy Trinity Church: Wo. Aux., Alaska.....	73 60
WOONSOCKET—St. Andrew's: Frn.....	5 00

### South Carolina

Ap. \$122.50; Sp. \$16.00	
BOYKIN—Mrs. E. A. Manning, Gen.....	12 00
CHARLESTON—Holy Communion: Wo. Aux., Sp. for scholarship, Anvik, Alaska.....	10 00
St. Luke's: Wo. Aux., Bible-woman, Kyoto, \$5; Juniors, Sp. for "Bishop Howe" cot, St. Mary's Orphanage, Shanghai, \$3.....	8 00
St. Paul's: Junior Aux., "Bishop Capers" Day-school, Hankow.....	5 00
CONGAREE—St. John's: Gen.....	3 00
EASTOVER—Zion: Gen.....	12 50
FLORENCE—St. John's: Indian Missions in Alaska.....	5 00
GREENVILLE—Christ Church: Gen.....	25 00
ROCK HILL—"L. T. LaR.", Gen.....	25 00
SANTÉE—St. James's: Wo. Aux., Sp. for "Bishop Howe" cot, St. Mary's Orphanage, Shanghai.....	3 00
STATEBURG—Mrs. M. V. Anderson, toward salaries of missionaries.....	5 00
SUMMERVILLE—St. Paul's: Gen.....	25 00

### Southern Ohio

Ap. \$453.78; Sp. \$312.40	
CINCINNATI—Christ Church: Gen.....	150 00
St. Paul's Cathedral: Frn.....	184 11
COLUMBUS—Trinity Church: Alaska, \$40.82; Wo. Aux., Sp. for horse and wagon, St. George's Mission, Morganton, Asheville, for Miss Clementine Rowe, \$7.40.....	48 22
DAYTON—St. Andrew's: Gen.....	26 27
DELAWARE—St. Peter's: Wo. Aux., Sp. for Bishop Brown, Arkansas.....	5 00
HAMILTON—Trinity Church: Gen.....	10 00
NEWARK—Trinity Church: Gen.....	42 60
MISCELLANEOUS—Wo. Aux., Sp. for Bishop Kendrick, Arizona, \$100; Sp. for Bishop Brooke, Oklahoma, \$100; Sp. for Miss Sybil Carter, for salary of Indian lace-teacher, \$100.....	300 00

### Southern Virginia

Ap. \$535.39; Sp. \$185.25	
AMELIA Co.—Raleigh Parish, Christ and Grub Hill: Gen.....	16 00

Raleigh Parish, Truxillo Chapel: Gen. AUGUSTA Co. (STAUNTON)—Emmanuel Church: Gen.....	4 00
Trinity Church: Miss E. V. Smeltzer, Wo. Aux., Sp. for organ for Sendai, Tokyo.....	3 08
BEDFORD Co. (BEDFORD CITY)—St. John's: Gen.....	20 00
BUCKINGHAM Co.—Tillotson Parish, Emmanuel Church: Dom., \$1.39; Frn., \$1.39.....	15 00
DINWIDDIE Co. (PETERSBURG)—Grace: Gen.....	2 78
St. Paul's: Gen.....	56 97
ELIZABETH CITY Co. (HAMPTON)—St. John's: Gen.....	200 00
MECKLENBURG (BOYDTON)—St. James's: Wo. Aux., Sp. for Mr. Osuga's Orphanage, Tokyo, Japan.....	20 71
MONTGOMERY Co. (CHRISTIANSBURG)—St. Thomas's: Gen.....	20 00
NELSON Co. (NORWOOD)—Christ Church: Gen.....	1 00
NORFOLK Co. (NORFOLK)—Christ Church: "A Member," Wo. Aux., Sp. for Holy Trinity Orphanage, Oji, Tokyo, \$30; Sp. for organ for Sendai, Tokyo, \$20.....	4 68
Jackson Orphanage, Sp. for Alaska.....	50 00
St. Luke's: Gen.....	8 00
Wo. Aux., Sp. for Mrs. Peyton Nelson's work, Ross Fork, Idaho.....	134 71
NOTTOWAY Co. (BURKEVILLE)—Holy Innocents': Gen.....	62 25
PITTSYLVANIA Co. (DANVILLE)—Epiphany: Frn.....	3 00
PRINCESS ANNE Co.—Emmanuel Church: Sp. for Dr. Brown's work, Brazil.....	67 46
PRINCE EDWARD Co.—Patrick Parish, St. Anne's: Dom., 50 cts.; Frn., 50 cts.....	25 00
(FARMVILLE)—Wo. Aux., salary of Archdeacon Stuck, Alaska.....	1 00
	5 00

### Springfield

Ap. \$95.73; Sp. \$1.00	
ALTON—St. Paul's: Gen.....	24 81
BELLEVILLE—St. George's: Gen.....	5 00
CAIRO—St. Michael's S. S.: Gen.....	1 00
CHESTER—St. Mark's: Gen.....	5 50
DANVILLE—Holy Trinity Church: Dom., \$10; Japan, \$11.17; S. S.,* Gen., 50 cts.....	21 67
GRANITE CITY—St. Bartholomew's: Gen.....	2 00
JACKSONVILLE—Trinity Church S. S.: Alaska.....	1 15
LINCOLN—Trinity Church: Gen.....	3 20
MT. PULASKI—St. Agnes's: Gen.....	4 75
SPRINGFIELD—St. John's: Dom., \$3; Frn., \$2.25.....	5 25
St. Luke's: Gen.....	5 00
St. Paul's: Japan, \$6.40; Wo. Aux., Gen., \$10.....	16 40
Bluford Wilson, Sp. for Church Extension Fund, Porto Rico.....	1 00

### Tennessee

Ap. \$129.36; Sp. \$349.75	
BRISTOL—Church of the Good Shepherd: Gen.....	1 00
CHATTANOOGA—Christ Church: Wo. Aux., Gen., \$5; Sp. for Archdeacon Stuck, Alaska, for his boat, \$14.....	19 00
St. Paul's: Wo. Aux., Sp. for Yukon launch, Alaska, for Archdeacon Stuck, \$151.75; Junior Aux., Gen., \$5; Sp. for Yukon launch, Alaska, for Archdeacon Stuck (of which "Fannie E. Holley Memorial," \$25), \$49; S. S., Gen., \$7.....	212 75
R. S. Faxon, Sp. for launch, Alaska.....	25 00
KNOXVILLE—Epiphany: \$32, S. S., \$8, Gen.....	40 00
MONTEAGLE—Holy Comforter Chapel:	



Gen. ....	32 03
<i>Fairmont</i> —Junior Aux., Gen. ....	5 00
MEMPHIS— <i>Calvary</i> : Sp. for boat on Yukon, Alaska, \$75; Wo. Aux., Gen., \$4.33 .....	79 33
<i>St. Mary's Cathedral</i> : Gen. ....	5 00
Churchman's Club, Sp. for missionary boat to be used on Yukon River, Alaska. ....	35 00
NASHVILLE— <i>Christ Church</i> : Wo. Aux., Gen. ....	12 50
TULLAHOMA— <i>St. Barnabas's</i> : Gen. ....	12 50

## Texas

Ap. \$154.32; Sp. \$11.49

BASTROP— <i>Calvary S. S.</i> : Gen. ....	3 30
CALVERT— <i>Epiphany</i> : Frn. ....	3 80
GALVESTON— <i>Trinity Church</i> : Oklahoma Missions, \$67.22; Wo. Aux., Sp. for Bishop Brooke, Oklahoma, \$7.25; S. S., Sp. for S. S. Fund, Oklahoma, \$4.24. ....	78 71
Mrs. Mary R. Macgill Rosenberg, Wo. Aux., Training-school for Bible-women, Hankow. ....	10 00
WACO— <i>St. Paul's</i> : Frn. ....	70 00

## Vermont

Ap. \$29.00; Sp. \$75.00

BRANDON— <i>St. Thomas's</i> : For work in mining camps, Utah. ....	5 00
WINDSOR— <i>St. Paul's</i> : Wo. Aux., salary of Bible-woman, Hankow. ....	24 00
MISCELLANEOUS—Branch Wo. Aux., Sp. for Bishop Graves, Shanghai. ....	75 00

## Virginia

Ap. \$507.86; Sp. \$381.50

ALEXANDRIA Co. (ALEXANDRIA)— <i>Episcopal High School</i> : Missionary Society, "Mary B. Blackford" scholarship, St. John's School, Cape Mount, Africa. ....	25 00
<i>St. Paul's</i> : Gen. ....	57 03
CULPEPER Co.— <i>Ridley Parish, Christ Church</i> : Gen. ....	4 50
FAIRFAX Co. (THEOLOGICAL SEMINARY)— <i>Immanuel Church</i> : Gen. ....	30 00
HENRICO Co. (BROOK HILL)— <i>Emmanuel Church</i> : Wo. Aux., Alaska, \$10; Brotherhood of St. Paul, Gen., \$5. ....	15 00
(RICHMOND)— <i>Grace</i> : Bishop Hare's School, South Dakota, \$32.42; Brazil, \$32.58; Brotherhood of St. Paul, St. Paul's College, Tokyo, \$5. ....	70 00
<i>The Monumental</i> : Dom., \$51.91; Frn., \$78.48; Wo. Aux., Sp. for Holy Trinity Orphanage, Tokyo, \$20; Brotherhood of St. Paul, St. Paul's College, Tokyo, \$5. ....	155 39
<i>St. James's</i> : Gen. ....	150 00
Brotherhood of St. Paul, St. Paul's College, Tokyo. ....	7 15
LOUISA Co. (MINERAL)— <i>Trinity Church</i> : Gen. ....	10 00
PAGE Co. (SHENANDOAH)— <i>Calvary</i> : Gen. ....	3 79
MISCELLANEOUS—Wo. Aux., Sp. for Bishop Spalding, Utah, \$65; Sp. for Miss Lucy Carter's Emergency Fund, Utah, \$65.50; Sp. for St. Mark's Hospital, Utah, \$36; Sp. for Rowland Hall, Utah, \$21; Sp. for Bishop Knight, Cuba (of which for scholarship, \$79), \$144; Sp. for Rev. Mr. Snavelly, Porto Rico, for work among lepers, \$30. ....	361 50

## Washington

Ap. \$209.83; Sp. \$698.31

WASHINGTON— <i>Chapel of the Nativity</i> : Gen. ....	18 03
<i>St. John's S. S.</i> : Sp. for Bishop Pad-	

dock, Eastern Oregon, \$25; Sp. for Rev. F. W. Neve, Ivy Depot, Virginia, \$10; Wo. Aux., Sp. for Alaska, \$32 .....	67 00
(GEORGETOWN)— <i>St. John's</i> : Wo. Aux., "M. M." Sp. for "Beverly Murray" scholarship, St. Paul's School, Lawrenceville, Southern Virginia. ....	25 00
Mrs. A. E. Worthington, Sp. for Church Extension Fund, Porto Rico. S. B. Taylor, Sp. for Church Extension Fund, Porto Rico. ....	5 00
Miss S. E. Tiffey, Sp. for Alaskan Hospital Fund. ....	2 50
<i>Trinity Church</i> : Gen. ....	27 03
CHARLES Co. (GLEBA)— <i>Trinity Parish, Charlotte Hall</i> : Dom. ....	4 47
<i>Rock Creek Parish</i> : Mrs. Sarah M. May, Dom., \$50; Frn., \$50. ....	100 00
MONTGOMERY Co.— <i>Silver Spring Parish, Grace</i> : Gen. ....	10 30
ST. MARY'S Co. (CHAPTICO)— <i>King and Queen Parish, Christ Church</i> : Gen. ....	50 00
MISCELLANEOUS—Wo. Aux., Sp. for Archdeacon Stuck, Alaska. ....	51 01
Archdeaconry of Washington, Sp. for Bishop Rowe, for Archdeacon Stuck, \$40.80; Sp. for Bishop Rowe, Alaska, \$5. ....	45 80
"Anonymous," Sp. for Archdeacon Stuck, Alaska. ....	500 00

## Western Massachusetts

Ap. \$192.53; Sp. \$145.00

ATHOL— <i>St. John's</i> : Gen. ....	12 00
CHICOPEE— <i>Grace</i> : Wo. Aux., work at Santa Clara, Cuba. ....	2 00
GREENFIELD— <i>St. James's</i> : Wo. Aux., Yukon Supply Fund, Alaska, \$5.50; St. Augustine's School, Raleigh, North Carolina, \$2; St. Paul's School, Lawrenceville, Southern Virginia, \$5.50; Bible-women, Hankow, \$7. ....	20 00
HOLYOKE— <i>St. Paul's</i> : Gen. ....	10 00
NEW LENOX— <i>St. Helena's</i> : Wo. Aux., work at Santa Clara, Cuba. ....	2 00
NORTH ADAMS— <i>St. John's</i> : Gen. ....	32 47
NORTH BROOKFIELD— <i>Christ Church</i> : Wo. Aux., St. Augustine's School, Raleigh, North Carolina, \$2; Fort Yukon Supply Fund, Alaska, \$2; work at Santa Clara, Cuba, \$2.25. ....	6 25
NORTH GRAFTON— <i>St. Andrew's S. S.</i> : Gen. ....	55
SPRINGFIELD— <i>Christ Church</i> : Wo. Aux., Philippine Insurance, \$5; Japanese Bible-woman, Honolulu, \$25. ....	30 00
STOCKBRIDGE— <i>St. Paul's</i> : Sp. for "Stockbridge" scholarship, Plain City, \$50, Sp. for "Orphan" scholarship, \$40, both in Utah. ....	90 00
WEBSTER— <i>Reconciliation</i> : Gen. ....	13 76
WINCHENDON— <i>Emmanuel Church</i> : Wo. Aux., work at Santa Clara, Cuba. ....	1 00
WORCESTER— <i>All Saints'</i> : Sp. for Bishop Brent, Philippine Islands, \$10; Wo. Aux., Sp. for Christ School, Arden, Asheville, \$20; "A Member," Sp. for educational work among children, Asheville, \$25. ....	55 00
<i>St. John's</i> : Wo. Aux., Philippine Insurance, \$5; Fort Yukon Supply Fund, Alaska, \$5; St. Augustine's School, Raleigh, North Carolina, \$5; work at Santa Clara, Cuba, \$10. ....	25 00
<i>St. Mark's</i> : Wo. Aux., Bible-woman, Hankow. ....	5 50
<i>St. Matthew's</i> : Wo. Aux., St. Augustine's School, Raleigh, North Carolina, \$8; Fort Yukon Supply Fund, Alaska, \$8; Japanese Bible-woman, Honolulu, \$8; work at Santa Clara, Cuba, \$8. ....	32 00



## Western Michigan

Ap. \$4.40

KALAMAZOO—St. Luke's S. S.: Gen.... 4 40

## Western New York

Ap. \$903.50; Sp. \$264.32

ADDISON—Church of the Redeemer: Dom., \$3; Frn., \$3..... 6 00  
 AVOCA—St. James's: Gen..... 5 00  
 BATH—St. Thomas's: \$10.45, Mrs. John Davenport, \$40, Gen.; S. S., Sp. for bed in Soochow School, Shanghai, \$3..... 53 45  
 BELFAST—Grace: (Apportionment 1906-07), Dom. and Frn..... 6 57  
 BROCKPORT—St. Luke's: Alaska, \$6.08; Frn., \$5.92..... 12 00  
 BUFFALO—Church of the Good Shepherd: Dom., \$14.81; Frn., \$3.92.... 18 73  
 Grace: Gen..... 161 55  
 St. John's: Wo. Aux., Sp. for Miss Thackara, Arizona..... 5 00  
 F. C. Bast, Gen..... 3 00  
 Union services, S. S., Sp. for Soochow Mission, Shanghai..... 24 02  
 DANVILLE—St. Peter's: Gen..... 5 86  
 FREDONIA—Trinity Parish: Missionary Society, Sp. for Bishop Brown's Building Fund, Arkansas..... 1 00  
 GENEVA—St. Peter's: Dom., \$55.67; Frn., \$49.42; Gen., \$16.43; Sp. for Alaska, \$26.57..... 148 09  
 Trinity Church: Dom..... 25 25  
 Miss Juliet C. Smith, Wo. Aux., "Bishop Clarkson Memorial" scholarship, Girls' Training Institute, St. Paul's River, Africa..... 25 00  
 "S. T." Dom..... 100 00  
 HAMMONDSPORT—St. James's: Gen.... 15 00  
 JAMESTOWN—St. Luke's: Alaska..... 5 55  
 MT. MORRIS—St. John's: Bishop Rowe's work, Alaska..... 15 70  
 NEWARK—St. Mark's: Frn..... 10 00  
 ROCHESTER—Christ Church: Sp. for Archdeacon Stuck, Alaska, \$74.73; Sp. for Bishop Scadding's work, Oregon, \$20..... 94 73  
 St. Luke's: \$14.55, Wo. Aux., \$61, Frn..... 75 55  
 St. Paul's: Sp. for Alaska..... 20 00  
 St. Thomas's: Gen..... 3 85  
 Elizabeth C. W. Hollister, Sp. for Alaska..... 50 00  
 Union S. S. Services, Gen..... 13 69  
 WATKINS—St. James's: Dom..... 17 23  
 WESTFIELD—St. Peter's: Alaska, \$15; Gen., \$35..... 50 00  
 MISCELLANEOUS—Wo. Aux., St. Paul's School, Lawrenceville, Southern Virginia, \$25; salary of Mrs. Folsom, Honolulu, \$20; Philippines, \$20; salary of Miss Babcock, Tokyo, \$25; Training-school for Women, Shanghai, \$15; "J. G. Webster" scholarship, St. Hilda's School, Wuchang, Hankow, \$15; Windsor Memorial School, Wusih, Shanghai, \$20; "Helen M. Halsey" scholarship, Girls' Training Institute, St. Paul's River, Africa, \$15; Sp. for Miss Taylor, Sacramento, \$25; Sp. for Bishop Graves's life insurance, Shanghai, \$15..... 195 00  
 Master Eugene McFarlane, Alaska... 1 00

## West Texas

Ap. \$89.37; Sp. \$26.71

CORPUS CHRISTI—Church of the Good Shepherd: Gen..... 3 05  
 EDNA—Trinity Church: Gen..... 3 00  
 GOLIAD—St. Stephen's: Gen..... 7 50  
 GONZALES—Church of the Messiah: Gen..... 5 45  
 LAREDO—Christ Church: Gen..... 25 00  
 SAN ANTONIO—St. Mark's S. S.: Gen.,

\$9.60; Sp. at Bishop Aves's discretion, Mexico, \$9.52; Sp. for Archdeacon Stuck's work, Alaska, \$17.19. 36 31  
 St. Philip's: Gen..... 5 00  
 VICTORIA—Trinity Church: \$25, S. S., \$5.77, Gen..... 30 77

## West Virginia

Ap. \$138.90; Sp. \$5.00

BLUEFIELD—Christ Church S. S.: Gen..... 4 16  
 CLARKSBURG—Christ Church: Colored, \$2.91; Gen., \$9.12..... 12 03  
 HEDGESVILLE—Mt. Zion: Gen..... 10 77  
 MIDDLE RUN—St. Paul's: Gen..... 1 25  
 MOOREFIELD—Emmanuel Church: Dom. and Frn..... 2 65  
 MOUNDSVILLE—Trinity Church: Brazil. New Martinsville—St. Ann's: Gen... 42 84  
 PARKERSBURG—Church of the Good Shepherd: Colored, \$5.58; Frn., \$5.33; Gen., \$8.08..... 6 50  
 Trinity Church: Dom. and Frn..... 18 99  
 St. Mary's—Grace: Mrs. R. H. Browne, Gen..... 6 26  
 WHEELING—St. Luke's: Gen..... 8 00  
 MISCELLANEOUS—Mrs. Small, Wo. Aux., Sp. for Rev. Mr. Snively, Porto Rico, for work among lepers.. 25 45  
 5 00

## Home Missionary Districts

## Alaska

Ap. \$5.00

WRANGELL—St. Philip's: Gen..... 5 00

## Arizona

Ap. \$33.00

NOGALES—St. Andrew's: Wo. Aux., Gen..... 5 00  
 PHOENIX—Trinity Church: \$14.40, Wo. Aux., \$6.55, Gen..... 20 95  
 TUCSON—Grace: Gen..... 7 05

## Asheville

Ap. \$107.17; Sp. \$1.97

BEAVER CREEK—St. Mary's: Frn.... 59  
 BREVARD—St. Philip's: Frn..... 11 31  
 CHUNN'S COVE—St. Luke's: Gen..... 1 66  
 HOT SPRINGS—St. John's: Gen..... 3 00  
 MORGANTON—Grace: Dom., \$8.40; Frn., \$8.40; Gen., \$8.42..... 25 22  
 St. George's: Frn., \$1; Sp. for Bishop Hare, South Dakota, \$1.97..... 2 97  
 St. Margaret's S. S.: Gen..... 7 14  
 SHELBY—Church of the Redeemer: Dom., 25 cts.; Frn., 25 cts.; Gen., 50 cts..... 1 00  
 TODD—St. Matthew's: Frn..... 25  
 WAYNESVILLE—Grace: Dom., \$18; Frn., \$18; Gen., \$18..... 54 00  
 WILKESBORO—St. Paul's: Gen..... 2 00

## Eastern Oregon

Ap. \$10.15

BAKER CITY—St. Stephen's: Gen..... 10 15

## Idaho

Ap. \$17.50

EMMET—St. Mary's: Gen..... 10 25  
 NAMPA—Grace: Gen..... 3 00  
 POCATELLO—Trinity Church S. S.: Gen..... 1 75  
 WEISER—St. Luke's: Dom..... 2 50

## Kearney

Ap. \$52.12

BLUE HILL—Gen..... 1 48  
 HASTINGS—St. Mark's: Dom., \$23.25; Gen., \$4..... 27 25

LOUP CITY—Gen.....	1 48
ORD— <i>St. John's</i> : Gen.....	1 96
RED CLOUD— <i>Grace</i> : Gen.....	8 37
RIVERTON—Gen.....	1 34
SARGENT—Gen.....	8 86
ST. PAUL— <i>Holy Trinity Church</i> : Gen.....	6 14
WOOD RIVER— <i>St. James's</i> : Gen.....	3 24

**Nevada**

Ap. \$15.00

CLOVER VALLEY— <i>St. Luke's</i> : Gen....	15 00
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**New Mexico**

Ap. \$75.00

DEMING— <i>St. Luke's Mission</i> : Gen....	5 00
LAS VEGAS— <i>St. Paul's Memorial Church</i> : Gen.....	35 00
MISCELLANEOUS — Branch Wo. Aux., Gen.....	35 00

**North Dakota**

Ap. \$164.86

BATHGATE— <i>Church of the Redeemer</i> : Gen.....	10 00
CANNON BALL—Gen.....	4 00
CASSELTON— <i>St. Stephen's</i> : Gen.....	12 50
DICKINSON— <i>St. John's</i> : Gen.....	35 00
ELLENDALE—Gen.....	3 00
FARGO— <i>Gethsemane Cathedral</i> : Gen....	77 86
FORBES—Gen.....	1 00
JAMESTOWN— <i>Grace</i> : Gen.....	9 50
NEW ROCKFORD— <i>St. Timothy's</i> : Gen.....	4 00
RED HAIL—Gen.....	4 00
ST. THOMAS— <i>St. John's</i> : Gen.....	4 00

**Oklahoma**

Ap. \$87.49

BLACKWELL— <i>Mission</i> : Gen.....	7 50
BRISTOW— <i>St. George's</i> : Gen.....	2 70
CHELSEA— <i>Church of the Redeemer</i> : Gen.....	3 07
EL RENO— <i>Christ Memorial Church</i> : Gen.....	5 00
ENID— <i>St. Matthew's</i> : Gen.....	2 40
LEHIGH— <i>St. Andrew's</i> : Gen.....	5 00
MUSKOGEE— <i>Grace</i> : Gen.....	28 30
NEW KIRK— <i>St. John's</i> : Gen.....	3 80
PAWNEE— <i>Ascension</i> : Gen.....	8 50
PERRY— <i>St. Mark's</i> : Gen.....	4 30
PURCELL— <i>St. James's</i> : Gen.....	2 50
SAPULPA— <i>Church of the Good Shepherd</i> : Gen.....	1 35
SHAWNEE— <i>Emmanuel Church</i> : Gen....	5 01
STILLWATER— <i>St. Andrew's</i> : Gen.....	6 00
VINITA— <i>St. John's Mission</i> : Gen.....	2 06

**Olympia**

Ap. \$50.00

SEATTLE— <i>Trinity Parish, St. John's, St. Paul's and St. Mark's</i> : Wo. Aux., "Seattle" scholarship, St. Mary's Hall, Shanghai.....	50 00
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**Porto Rico**

Ap. \$19.50

PONCE— <i>Holy Trinity Church</i> : Gen....	9 50
PUERTA DE TIERRA— <i>St. Luke's</i> : Wo. Aux., Dom., \$5; Frn., \$5.....	10 00

**Sacramento**

Ap. \$35.00

SANTA ROSA— <i>Incarnation</i> : Gen.....	35 00
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**Salina**

Ap. \$5.00

KINGMAN— <i>Christ Church</i> : Gen.....	5 00
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**South Dakota**

Ap. \$220.14; Sp. \$16.00

ABERDEEN— <i>St. Mark's</i> : Gen.....	7 15
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HOT SPRINGS— <i>St. Luke's</i> : Dom., \$15; Frn., \$5.....	20 00
PIERRE— <i>Trinity Church</i> : Dom. and Frn.....	8 92
REDFIELD— <i>St. George's</i> : Gen.....	13 50
SELBY— <i>Christ Church</i> : Gen.....	5 00
STANDING ROCK MISSION— <i>St. Elizabeth's</i> : Dom., \$11.35; Frn., \$10; Babies' Branch, Gen., \$10; medical work among children, Africa, \$8; Bishop Hare's work, South Dakota, \$6; Sp. for Akita Kindergarten, Tokyo, \$8; Sp. for "Little Helpers" cot, St. Agnes's Hospital, Raleigh, North Carolina, \$8.....	61 35
Church of the Good Shepherd: Dom..	1 15
St. John the Baptist's: Dom.....	1 00
St. Thomas's: Dom.....	75
Grand River School: Dom.....	55
CHEYENNE AGENCY— <i>St. John's</i> : Gen..	2 81
St. Barnabas's: Gen.....	1 15
Calvary: Gen.....	5 84
St. Stephen's: Gen.....	5 84
Ascension: Gen.....	13 68
St. Mary's: Gen.....	1 00
Emmanuel Church: Gen.....	6 91
St. Thomas's: Gen.....	6 45
St. Luke's: Gen.....	6 74
St. Andrew's: Gen.....	3 77
St. Mark's: Gen.....	1 43
St. Paul's: Gen.....	1 15
MISCELLANEOUS—"W. H. H." Gen...	40 00
"F. F. J." Gen.....	20 00

**Southern Florida**

Ap. \$25.00; Sp. \$2.50

LAKELAND— <i>All Saints</i> : B. H. Heyward children, "Albert and Rhett" scholarship, Wuchang, China.....	25 00
ORMOND—Mrs. Junius T. Smith. Sp. for Church Extension Fund, Porto Rico.....	2 50

**Utah**

Ap. \$45.60

PROVO— <i>St. Mary's</i> : \$1.05, S. S., \$1.05, Gen.....	2 10
SALT LAKE CITY— <i>St. Mark's Cathedral</i> : Gen.....	16 00
St. Paul's: Gen.....	20 00
WHITE ROCKS— <i>St. Elizabeth's</i> : Gen..	7 50

**Foreign Missionary Districts****Africa**

Ap. \$112.50

"A Friend," Wo. Aux., salary of Miss. Ida Porter, Shanghai.....	112 50
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**Brazil**

Ap. \$8.00

RIO GRAND DO SUL— <i>Church of the Saviour S. S.</i> : Sp. for work of Dr. C. S. F. Lincoln, Shanghai.....	8 00
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**Italy**

Sp. \$20.00

ROME—"American Friends," Sp. for books for library at Fairbanks, Alaska.....	20 00
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**Mexico**

Ap. \$25.00

MONTEREY— <i>St. Paul's</i> : Gen.....	25 00
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**Miscellaneous**

Ap. \$12,232.47; Sp. \$338.82

MISCELLANEOUS — Interest, Dom., \$3,058.18; Frn., \$732.59; Gen., \$15.97; Dom. and Frn., \$400.03;	
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Sp., \$328.82..... 4,535 59  
 United Offering, Wo. Aux., 1904, on  
 account of appropriations to Septem-  
 ber 1st, 1908, Dom., \$1,500; Frn.,  
 \$1,500 ..... 3,000 00  
 A bequest to Bishop Hare, for mis-  
 sion work among the Indians, South  
 Dakota ..... 5,000 00  
 "K. C. B.," Gen. .... 25 70  
 "A Friend," through Archdeacon  
 Stuck, Sp. for Alaska..... 10 00

### Legacies

CONN., WATERBURY—Estate of Mrs.  
 Anna G. Clark, to the Society..... 500 00  
 MICH., DETROIT—Estate of John S.

Minor, Dom., \$750; Frn., \$375..... 1,125 00  
 D. C., WASHINGTON—Estate of Mrs.  
 Mary M. Carter, to the Society..... 2,729 60  
 MASS., PITTSFIELD—Estate of Parker  
 L. Hall, Dom., \$9; Frn., \$9..... 18 00

Receipts for the month.....\$ 89,559 78  
 Amount previously ac-  
 knowledged .....\$608,264 94  
 Add item received in  
 November from the  
 Rhode Island Branch,  
 Junior Auxiliary, now  
 said by the remitter  
 to be for Africa..... 5 00

608,269 94  
 Total since September 1st, 1907...\$697,829 72

## SUMMARY OF RECEIPTS

Receipts divided according to purposes to which they are to be applied	Received during February	Amounts previously ac- knowledged	Total
1. Applicable upon the appropriations of the Board.....	\$67,734 81	\$169,986 60	\$237,721 41
2. Special gifts forwarded to objects named by donors in addition to the appropriations of the Board.....	17,452 37	73,442 36	90,894 73
3. Legacies for investment.....	.....	73,939 27	73,939 27
4. Legacies, the disposition of which is to be determined by the Board at the end of the fiscal year.....	4,372 60	59,150 16	63,522 76
5. Specific deposit.....	.....	231,751 55	231,751 55
Total.....	\$89,559 78	\$608,269 94	\$697,829 72

## OFFERINGS TO PAY APPROPRIATIONS

Total receipts from September 1st, 1907, to March 1st, 1908, applicable upon the appropriations, divided according to the sources from which they have come, and compared with the corresponding period of the preceding year. Legacies are not included in the following items, as their disposition is not determined by the Board until the end of the fiscal year.

Source	To March 1, 1908	To March 1, 1907	Increase	Decrease
1. From congregations.....	\$123,491 37	\$155,109 96	\$.....	\$31,618 59
2. From individuals.....	31,337 06	42,110 22	.....	10,773 16
3. From Sunday-schools.....	4,093 68	4,336 62	.....	242 94
4. From Woman's Auxiliary.....	39,991 01	40,691 05	.....	700 04
5. From interest.....	32,704 26	30,793 61	1,910 65	.....
6. Miscellaneous items.....	6,104 03	1,416 85	4,687 18	.....
Totals.....	\$237,721 41	\$274,458 31	.....	\$36,736 90

## APPROPRIATIONS FOR THE YEAR

SEPTEMBER 1st, 1907, TO AUGUST 31st, 1908

### Amount Needed for the Year

1. To pay appropriations as made to date for the work at home and abroad.....	\$1,020,227 18
2. Total receipts to date applicable on appropriations.....	237,721 41
Amount needed before August 31st, 1908 .....	\$782,505 77